

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., June 25, 1931

NEW SERIES  
VOLUME XXXIII. No. 26

## Bunyan's Pilgrims Progress Free . . . . .

This premium has been secured by many of our friends who merely speak to their friends about The Baptist Record, secure two subscriptions at \$2.00 each, send us the \$4.00 and we send a handsome library copy of this greatest book in the world, next to the Bible, without a cent of cost to them.

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Mr. G. A. Carver, son of Dr. W. O. Carver, of Louisville, Ky., goes to Shanghai College in China as teacher of English.

Dr. D. I. Purser, pastor of Citadel Square Church in Charleston, S. C., has been given an indefinite leave of absence to recover his health.

Robert Hardy, 16, son of Dr. and Mrs. J. C. Hardy of Belton, Texas, has been licensed to preach and preached his first sermon recently at Lockart, Texas.

Three additions to the church at Forest Sunday, one of them by baptism. Pastor W. C. Howard has had few Sundays this year in which some one did not unite with the church.

Pastor A. M. Overton, of Baldwin, is bringing out a book of seven chapters on "These Peculiar Baptists." It is the outgrowth of ten years of ministry. We hope for it a wide reading.

Editor McConnell, of The Standard, took his vacation by an automobile excursion into Missouri, his native state. Editor Freeman, of the Baptist and Reflector, in the same way, is now visiting in Wilmington, N. C.

The editor has been receiving congratulations this week because of the coming of a grandson, John Crawford Lipsey, into the home of Prof. and Mrs. C. H. Lipsey, of Brookhaven. With six grand-daughters and one grand-son, why shouldn't he be happy.

The Saturday Evening Post editorially expresses approval of the proposed amendment to the U. S. Constitution which would forbid representation in congress based upon alien population. At present while unnaturalized aliens are not permitted to vote, they are counted in the number on which is based a district representation in Congress, so that some Congressmen in large cities actually represent people who are not citizens of the United States.

Nicardo B. Alvarez was ordained at Selma, Ala., recently. He is a native of Buenos Aires, Argentina, converted there when a boy, under the preaching of one of the missionaries. He was graduated from Furman University in South Carolina, also from Yale and the Southern Seminary, where he was a fellow student of Merrill D. Moore, now pastor of First Church, Selma. He is said to be brilliant and talented. He will be pastor at Montevideo.

It is said that in the forty years of Joshua Garrett's pastorate in Denver, 33 preachers have been ordained by his church.

Pastor R. G. Joiner asks prayer for the meeting at Waynesboro next week, in which he will be assisted by Dr. B. H. Lovelace, of Clinton.

Friends of Rev. L. V. Young will be interested in knowing that he is available for service in revivals or for supply. Address Jackson, R 5.

Pastor C. C. Morris, of Ada, Okla., says not one of his 26 deacons plays cards or dances or permits same in his home. No wonder he has baptized 1356 people in 12 years!

Rev. Ray Palmer began a revival meeting at Calvary Baptist Church of Miami, Fla., on June 14, Dr. A. E. Gammage, pastor. At the first service 40 boys and girls made confession of faith.

Dr. R. A. Kimbrough, of Charleston, has told his people that it is his purpose to resign. He is president of our State Convention Board and has made himself useful in many ways. We hope some church in Mississippi will keep him in the State.

In the meeting at Davis Memorial Church, Jackson, where Dr. McMillin has been helping pastor J. E. Cranford, the attendance has been good. There have been twelve additions to date and there will probably be as many more. Mr. L. G. Kee has been leading the singing and Mrs. Kee has rendered good service among the young people.

H. H. Curran, whose name looks strange in a religious paper, because he is president of the Association Against the Eighteenth Amendment, of which Raskob is a prominent member, doesn't like it at all that the government has got its hands on Al. Capone. This humbug, who rolls his eyes in holy honor at the bootlegging business, has his feelings badly hurt because this king of bootleggers has been arrested. If anything were needed to show the hypocrisy of this whole diabolical lot of liquor supporters, Mr. Curran is supplying it. And this hypocrisy extends to every newspaper which today is lending aid and comfort to the liquor ring. Bought and paid for could be put at the bottom of their editorial paragraphs.

It is said that William Jewell College (Baptist) in Missouri, has 8000 volumes formerly belonging to the library of Rev. C. H. Spurgeon.

Pastor J. N. McMillin had Dr. W. M. Bostick, of Clarksdale, with him in a revival meeting at Louisville. Dr. McMillin says there was the best week-day attendance in the history of the church, and one of the most wholesome meetings he was ever in. There were fifteen additions to the church on profession of faith and several others by letter. Dr. Bostick goes next week to be with Pastor J. B. Parker, in a meeting at Ripley.

The city of Jackson has come in for a great deal of undesirable publicity in the past few weeks because of the shooting on the streets. In two cases women shot women. In another case a man shot and killed a young woman and himself. These cases are not here mentioned as news. It is the sort of thing we would gladly avoid referring to except for a certain responsibility for conditions within our own bounds. Sometimes excuses are made for instances of this sort on the ground of temporary insanity. But it is strange that insanity should provoke murder. In two cases it may be that little sympathy goes to the victims. And here is just where the disposition to murder finds its vent. If those who take vengeance in their own hands knew that murder would provoke indignation and punishment without fail, the impulse to kill would be restrained and it would not be so easy to go crazy. The lunatic asylum is largely populated by people who did not put proper restraint on their impulses. The killing of an innocent young woman by a disappointed lover should be condemned in the minds of everybody. It is an offense for which hanging is the penalty in this state. The fact that the gallows was cheated does not justify sympathy for a murderer. These things are said in no spirit of vindictiveness. We knew none of the parties in any of these unfortunate occurrences. No good can come to those who have gone. But unless something is said now in protest and condemnation of killing there is no end to it. Something must be said to protect those still living. Churches and preachers have their responsibility in this matter. And especially should preachers be careful of what they say at a funeral. We can't put out the fires of hell with flowers at a funeral; nor with eloquent tributes to a departed sinner.



## "THE GIFT OF GOD"

By William James Robinson, A.M., D.D.

The Bible abounds in marvelous messages of infinite worth. It deals mainly with truths concerning God and the souls of men and shows how these are related to man's social welfare. The Bible's spiritual truths and social ideals so far surpass all other religious messages as to make their supernatural origin unquestionable in the minds of all unbiased thinkers. It has been nearly two thousand years since its last word was written. Through all these years it has been assailed as no other book ever has been; and its claims have stood the severest tests and not one statement has ever been proven false or foolish.

The Bible's conception of God when compared with the god or gods of all other religions results in a contrast that severely reflects, at every point, on all other gods. There is no comparison! There is no similarity! At every possible point of comparison the glory of Jehovah surpasses any other god as a perfect day in June surpasses in beauty the bleakness of a tempestuous midnight in December.

Jehovah is perfect. You can neither add to nor take from him one iota without making a glaring blemish. He possesses in infinite measure every attribute of perfection. This can not be said of any production of man. No competent critic would dare to say that there is one poem, one painting, one piece of sculpture, or a masterpiece of any kind that man has produced that can not be surpassed or improved. God stands alone as our one ideal actually realized. He is indeed unique and perfect.

There is no possible explanation of our conception of God but this. He is all the Bible says he is, and more and he revealed himself to man. The Hebrews were not noted for superior intellectuality. The Greeks and the Romans surpassed them in creative genius. But no god or religious system is known to history void of vice except the religion we hold. Every other religion exalts degradation. Christianity alone exalts holiness and excludes all unrighteousness. Therefore we must conclude that the true Christianity is the one supernatural religion and man's only hope of bliss.

In this article I will discuss briefly two great spiritual truths revealed to us in the Bible. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The simplicity of this statement, and its content, reveal a great mind and character as its author. It declares the penalty every man has incurred by sinning and also the marvelous plan God has graciously prepared for his eternal salvation.

"The wages of sin is death". Sin is the only issue that man need to consider seriously. All others are negligibly insignificant when compared with it. Settle it right and there are no other really serious issues to settle.

The final result of impenitence is eternal death. It is separation from all love, all mercy, all grace and every vestige of hope. When these are gone from us existence itself will be infinite torture. It is, if possible, more than this. It is separation from all pleasure. There are no delights in "outer darkness". It is eternal separation from all friends and loved ones. The very remembrance of them will fill the souls of the damned with insatiable remorse.

Read what Paul says. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil . . . but glory, honour, and peace, to every man that worketh good" (Rom. 2:6-10). Who but an inspired penman could write such words? Surely God hath spoken!

The bitterest anguish any soul can experience in hell is the knowledge that it has earned its own death and that deliberately and premeditatedly, by choosing to sin. The tragedy of tragedies is that we have sinned; and the miracle

of miracles is that "where sin abounded, grace did much more abound" so that the vilest sinner might have "eternal life through Jesus Christ our Lord".

"The gift of God is eternal life". What a matchless gift! It could only be given by an infinite and gracious God. Our heavenly Father alone has ever been thought of as being so gracious and able to do so much. The magnitude of this gift can only be realized when we comprehend man's utter unworthiness. He consciously chose death. Why then should he be given life in a far richer measure than he had or could possibly conceive? The only answer is "God so loved the world". No wonder the poet wrote these immortal words:

"Amazing grace how sweet the sound.  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see".

What is eternal life? It is exactly the opposite of eternal death. It is to have God's nature imparted to us so as to make us new creatures in Christ and worthy to become the sons of God. It is to live with God as he lives, and have actual and intimate fellowship with him on an equality with "his only begotten Son". It is to become infinitely perfect in all the attributes of perfection so as to delight in the good things God has in store for all that love him. It is all this and very much more. Finite man can not comprehend the infinite, but when grace has completed its work we will be infinite and understand all things.

The bestowal of eternal life carries with it the title "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for you in heaven, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (I Peter 1:4-9). Such a glorious inheritance makes it needful that we pass through the refiner's fire of trial in order to burn out of our souls the dross of this world, and fit us for our heavenly abode.

Speaking of the Christian's inheritance the Savior said: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:1-3). This is our Savior's cure for all our anxieties. Thank God! Jesus wants us where he is.

Eternal life carries with it assurance of an unspeakably blessed fellowship. It is unalloyed companionship with God the Father who gave us eternal life; and his Son through whom we received it; and the Holy Spirit who regenerated us and cleansed us thereby fitting us for this heavenly association. Then we will meet the Patriarchs, Moses and the Prophets, the Apostles and Martyrs, the innumerable throng of Worthies who have gone before and our own loved ones.

Oh, joy of joys this fellowship shall never end or be marred and through countless millenniums it shall never wane! "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3,4). And we shall be forever with the Lord.

All this and much more than we can even think is included in the gift of God. Eternal life

is God's matchless gift to men. It is only bestowed as a gift and must be so received and so enjoyed.

God has exalted his Son to be the Savior of sinners and through him alone he bestows the gift of eternal life. No one can come unto the Father except by him; and every one that comes to him by repentance and faith receives eternal life as a gift from God. Hear him say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"Come, ev'ry soul by sin oppressed,  
There's mercy with the Lord,  
And he will surely give you rest  
By trusting in his word".  
Kansas City, Mo.

—BR—  
HERE'S YOUR OPPORTUNITY—O—  
Dear Fellow Baptists:—

A little more than a month from now and we'll all be together again! I mean we Baptists who are going to enjoy the Assembly at Woman's College July 26-31. It's a great time we are going to have worshipping and playing together. It will be a week crammed full of activity.

In all the rush, however, we will have time out for sleep and real rest in comfortable bedrooms. When you are packing don't forget your sheets, pillow cases, and towels. The beds will be provided with mattresses and pillows but you are responsible for your own linens. Towels will be needed to enjoy the good old baths you get at Woman's College.

We, who are on the campus are anxiously waiting to greet you and your crowd July 26. Throw your knapsack over your shoulders and come on over. You'll like it here.

Sincerely,

—A Baptist Booster.

Don't forget to bring your sheets, pillow cases, and towels with you to the Assembly.

—BR—  
MUSINGS OF A CHUMP

—O—

Why don't I go to church? Well, sir, I can tell you in a mighty few words. I do not like the preacher. Why don't I like him? Well, it is like this: I heard him the first Sunday he preached and was introduced to him and—would you believe it?—he did not know me that night, but I let that pass. He was told I was a pillar in the church, a Sunday school teacher, a good giver and all that, but the very next Sunday he rushed up to Mr. Shirk and called him by my name. He is just a common laborer and that was "the straw that broke the camel's back." I simply won't hear any preacher who does not have sense enough to give me proper recognition. I earned my good name and I will not pay any man to belittle me.

Yours truly,

—A. Chump.

—BR—  
ORPHANAGE ITEMS

—O—

Last year I sat one day on a front porch at the Orphanage. I saw coming up the walk a man in working clothes. He had in his arms a baby girl about 2 years old and was leading by the hand another little girl about 4 years old. He called for the Superintendent and told him a story like this: I am a renter. I work hard every day on the farm, on rented land, for a living. These are my children. Their mother is gone. I have a little boy at home six years old. I can take him to the field with me, but what on earth am I to do with these baby girls. I have nobody to leave them with. I am helpless.

The Superintendent was kind. He sent the little ones to the "Baby Building" to be washed and dressed. Later I made inquiry. I was told that they were bright, sweet children.

"Inasmuch as ye have done it unto one of the least of these \* \* \*"

—W. T. Lowrey.

—BR—  
Dr. Gabriel Maguire, pastor of Tabernacle Church, Atlanta, died suddenly a short time ago. He was born in Ireland, had been a missionary in Africa and pastor in Boston, Vancouver, and came recently to Atlanta from Parkersburg, W. Va.



# Housetop and Inner Chamber

H. O. Smoot, once pastor at Okolona, has accepted a call to Macon, Mo.

Over 400 are enrolled and in attendance in the Daily Vacation Bible School at Calvary Church, Jackson. This is the biggest ever.

Dr. John W. Phillips, whose Convention sermon provoked both criticism and commendation, sails July 16 and will preach on six Sundays in London.

There were 42 additions, thirty-five of them by baptism to the church at Cullman, Ala., in a revival conducted by Dr. W. W. Hamilton of the Baptist Bible Institute.

Pastor T. D. Brown has welcomed 76 into the Charles Ave. Church, New Orleans, in the past four months. The average attendance at prayer meeting is 103.

Pastor W. B. Abel of Collins resigns to accept the call to Poplar Springs Church in Meridian. This is a fine field for service, and brother Abel is equal to the opportunity.

Several of our Southern Baptist editors attended the Northern Baptist Convention at Kansas City and write interestingly of their observations, among them Drs. McConnell, Routh and Brown.

It is a good sign of awakening interest that the receipts of the State Convention Board for the Cooperative Program during the first half of June this year are better than they were for the same time last year.

Pastor W. P. Davis announces that the new church building at Antioch in Warren County will be dedicated next Sunday afternoon, June 28 at 2 P.M. The editor is glad to respond to an invitation to be present.

The meeting at Coldwater resulted in ten additions to the church, six of them by baptism. Pastor Grafton was assisted by Dr. R. B. Gunter. The congregations were large, attentive and cooperative throughout the week.

The editor of The Baptist Standard says the title would take care of everything in the cooperative program and offerings would provide for all emergencies. That has been our principle in giving for a good many years.

A. M. Sutherland, native of Edinburgh, Scotland, and for two years a student in the Baptist Bible Institute, goes to be a missionary among savage tribes in the Philippine group. He goes by way of Scotland to visit members of his family.

Biloxi: The work here is starting off encouragingly. One of the first things I am planning to do is to, if possible, put the Record into every home represented in our church. Only a few are taking it now, I am told. With best wishes.—G. C. Hodge.

Dr. W. R. White, for two years mission secretary of Texas Baptists, has accepted the call to Broadway Church, Ft. Worth. This call was first declined by Dr. White, who believes that God is now clearly leading him into the pastorate, to begin not later than Sept. 30.

As to the question of prohibition, the Birmingham session of the Southern Baptist Convention adopted the following language: "We declare our intention and purpose not to support for President of the United States, senator, representative, governor or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he bears."

We have good reason to know that money is scarce during these summer months. Some are finding it difficult even to spare the amount of the year's subscription to The Baptist Record. If you are experiencing this difficulty, just send us \$1.00 for six months, or even fifty cents for three months to tide you over till times are better.

It is time the people of Mississippi were getting shy of the promises made by candidates for the governorship, which promises are impossible of fulfillment simply for the reason that a governor does not make the laws for the state. He may recommend legislation, or he may veto a bill, but the legislature makes the laws. That is what they are elected for.

The city of Jackson is now crossed by two lines of airships, running north and south, and east and west. Daily mail and passengers are carried in four different directions. Those living today can have the wish of David fulfilled when he called for the wings of a bird that he might fly away. Whether they would be at rest, that depends on other considerations.

The failure of a bank at Hattiesburg recently tied up for a while \$3,000 of the money deposited with the bank by the Education Commission for payment of interest on bonds, for which the bank was trustee. As this money was considered trust funds by the Commission it is believed that it will be given preference in paying off the bank's obligations. The coupons are held mostly by Baptists who will be patient for a little while.

Dr. W. E. Farr has resigned as financial agent for the Alumni Association of Mississippi College. For fourteen months has task has been the difficult one of raising over \$100,000 to pay off the debt incurred in erecting the Alumni Building, sometimes called the "Gym", on the campus. A good part of this amount has been raised in cash and subscriptions, and this in a time when money was harder to get than for many years. If some loyal friend would now make up the difference it would relieve the tension all along the line.

It is gratifying to all lovers of honesty and law observance that the overlord of the underworld in Chicago has been at last caught in the net of federal officials. He has pleaded guilty to violating the prohibition law and the law requiring payment on income tax. It is quite probable that newspaper stories of his mammoth income are great exaggerations, but the case is bad enough. He has not yet been sentenced, but at least several years in the federal prison seem to be ahead of him.

The two weeks revival services at the First Baptist Church, Corinth, Miss., came to a close Sunday evening, June 14th. From the first service to the last the attendance and interest were unusually fine. Brother Morris of Little Rock, Ark., who was with us five years ago, came back to lead the song services, in a capable and effective manner. He has a way of getting the folks to sing, and endearing himself again to our people. The preaching was done—and needless to say well down—by our beloved pastor, Dr. T. W. Young. The Gospel was proclaimed eloquently, earnestly, and clearly and proved as always "the power of God unto salvation". All through the meeting the cooperation between the pastor and the people was beautiful and was blessed by the Lord in a bountiful harvest. Forty-six members were added to the church. Most of them for baptism—some others indicating they were coming later on. Many of the young people joining have been under Dr. Young's ministry most of their lives. We are very grateful to the Lord for his blessings. Happy Church—Happy Pastor.—Hugh E. Ray.

Northern Baptists were not pleased, and so expressed themselves in their Convention, that the Federal Council of Churches, which in reality is a mere handful of men, should assume to speak for millions of Baptists about birth-control and similar matters. They prefer to speak for themselves.

Dr. L. G. Broughton says the churches have kept him busy since he entered the evangelistic work last September. About one thousand people have joined the churches in his meetings and the spiritual life has been quickened. He is resting with his family in July; in August he will supply five Sundays in First Church, New York City, speaking in Bible conferences on week days. And back to the evangelistic work in September.

Millsaps College, Methodist, of Jackson, has just been advised by the Carnegie Corporation of a grant of \$10,000 for the purchase of books for the Carnegie-Millsaps Library. This is the third grant made from this source for Millsaps College. In 1906 Mr. Carnegie gave the first library buildings, Major Millsaps giving a sum equal to its cost for endowment. In 1926, the Carnegie Corporation gave \$50,000 for the replacement.

Dr. W. A. Sullivan, pastor First Baptist Church of Natchez, was on Sunday, June 14, called to the pastorate of First Church, Gilmer, Texas. Brother Sullivan has not visited Gilmer, does not know these people and the call came to him altogether unexpectedly. He has not indicated his decision, but we hope the Lord will lead him to stay in Mississippi, where he has done excellent work and is held in high esteem by his brethren.

Paul said in his missionary journeys he endured all things for the elect's sake. He felt if there were those among the heathen whom God had chosen, and for whom the Lord Jesus had given his life, then he could afford to undergo any hardship and overcome any difficulty to bring them into the kingdom. He felt his responsibility for making effective the calling of God and the sufferings of Christ. Do we love God enough today to be determined that he shall not be disappointed in the fulfillment of his plan to save men? Are we jealous of his title to them whom he has redeemed by his blood?

A speaker at the Northern Baptist Convention said that forty years ago seventy-five per cent of the college students in America were in denominational schools; now seventy-five per cent are in tax supported schools. This change is significant and is a proper subject for serious study. This speaker was of the opinion that God and prayer were regarded as non essentials in other than Christian schools. He also warned against so called Christian schools whose faculties are not active, dynamic Christian personalities. He urged the maintenance of strong and active churches near state educational institutions.

Northern Baptists are not alone in their concern about men who apply for ordination to the ministry showing proper qualifications. There is certainly great need of care in this matter, for unfit men may discredit the churches and the cause. There will inevitably be differences of opinion as to the intellectual and educational qualifications, for the reason that these may not be the same in different communities or churches. The requirements of one church may be quite different from those in another. And people in one church might not be satisfied with a pastor who would be entirely acceptable elsewhere. A church does not have to have a man as pastor who would be suitable elsewhere. About a man's moral and spiritual qualifications there can be no room for difference of opinion. They must be one hundred per cent anywhere. In ordination to the ministry as in some other matters in the churches we are in danger of taking things out of the hands of the Lord and out of the hands of the local church and trying to manage for them. Better try to find out what is the will of God, and not be over sensitive about the fastidious and meticulous and unregenerate church member. In a New Testament church ordination was by and for that church alone.



# Editorials

## OPENING THE SEVENTH SEAL

The opening of a seal is the revelation of the hitherto hidden purpose of God, a prophecy of the conditions which will attend the proclamation and the progress of the gospel. These conditions are symbolized by pictures drawn in strong colors or highly dramatic language, four horses, the judgments of God on the world, the protection of his saints. The number seven indicates that God has a definite and complete plan and that his purpose will surely be consummated. We have come now to the opening of the Seventh Seal, which some interpreters understand to signify only the quiet restful condition following all the previously described disturbances, a condition of peace which is indicated (Rev. 8:1) by the words, "There followed silence in heaven about the space of half an hour."

We do not so interpret these words, for in that case, the silence ought to be perpetual instead of brief space of half an hour. The silence seems to us to indicate a pause before the breaking of other momentous events. It is a reverent expectancy of further and important events. It is like the stillness and awe that follow upon a flash of lightning and precede the thunderclap of attention may be secured by ominous silence as well as by thunder of trumpets. And here heaven is in expectant awe awaiting the further revelation of the purpose of God.

This seventh seal opens to us a further revelation which is indicated in what follows the Seven Trumpets. Again notice that the number indicates that what God begins he will finish. The seven angels stand at attention and are given the seven trumpets, whose sounding in each case is to start into activity some new agency in the world conflict by which the kingdom of God is to be established.

But before they sound, or even put the trumpets to their lips, another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel hath taken the censer, and he filled it with fire of the altar, and cast it upon the earth: and there followed thunders and voices and lightnings, and an earthquake.

Here it is made evident that God works through the intercession of his people to carry out his purpose. The progress of his plans waits upon the cooperation of his saints. That is, through believers here in the world. How gracious of him to give us a share in all that he does. How responsible a position he has given us who are made the instruments of the coming of his kingdom. And how simple is the method of our cooperation, simply by prayer. If the purpose of God is delayed, if the plans of God are held up, may it not be that this is the cause. Prayer moves the arm that moves the world.

But these prayers of ours are clearly shown to be inadequate and ineffective unless they are themselves accompanied and purified by the intercession of the Holy Spirit. This is shown by the offering of the incense from the golden altar by the hands of the angel with the censer. Notice that it took "much" incense and it was added to the prayers of "all the saints." There was no exception. None are effective unless accompanied by and energized by the Holy Spirit. Paul says "praying in the Spirit." "Through him we both have our access in one Spirit unto the Father."

There can be no question that our prayers need a great deal of medication to make them acceptable to God. Our manner and spirit and words need much aromatic and fragrant incense before they are pleasing to Him. It is still true that we know not how to pray as we ought, that the Holy Spirit helpeth our infirmities, and makes intercession for us according to the will of God.

The "altar" here spoken of is the small golden

altar that stood immediately before the veil in the temple. The larger altar for bloody sacrifice and whole burnt offering stood further away, and had to be used before the golden altar was reached. In other words, one must come by way of the atonement of Christ and the dedication of oneself to God, before one can have access to the altar of prayer. Here the golden altar is "before the throne," which has taken the place of the ark in the holy of holies. We now have access to the throne.

Notice what happens when the "smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand." The angel takes the censer and filled it with fire of the altar and cast it upon the earth: "and there followed thunders and voices, and lightnings and an earthquake." The most powerful force on earth today is the prayers of God's people. The powers of heaven are put into operation by the prayer. The earth is shaken to its foundations by prayer. These symbols of thunder and voices and lightning and earthquake are the beginnings of what will be carried out as the seven trumpets are sounded. And the moving instrument in it all is prayer.

When Peter and John were threatened and warned not to preach any more, they went to the assembly of believers in Jerusalem, Acts 4:23, "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

David said, Ps. 18:6-9, "In my distress I called upon Jehovah, and cried unto my God: He heard my voice out of his temple, and my cry before him came into his ears. Then the earth shook and trembled. The foundations also of the mountains quaked and were shaken because he was wroth." All obstacles to the progress of the kingdom may be removed by prayer. All victories may be achieved by this means. This is God's method, and he waits on us. The weapons of our warfare are not carnal, but spiritual and are mighty through God to the overthrow of kingdoms.

## JUST SUPPOSE

Just suppose when Jesus told the disciples on the slope over-looking the Sea of Galilee, to see what provision they could find to feed the multitude, and they had located five loaves and two fishes; just suppose they had said, "That's about enough for one good meal for us twelve." Suppose when they had brought this lunch box in with its meagre supply, they had dismissed the crowd and gone off under the shelter of a rock and handed it around among themselves.

Impossible, you say. Yes, it is hardly conceivable that such a thought entered their minds. Certainly, it was not for a moment entertained. And most certainly Jesus would never have been party to such a procedure. That was never in his mind, nor is it likely that it was ever in theirs. But suppose they had done this. It would hardly have satisfied the hunger of twelve people. It would have vanished like snow in summer, leaving them all where they were before. But they didn't do it. On the other hand, they began at the command of Jesus to distribute it to the multitude, and they were all filled. And they gathered up twelve baskets full of the broken pieces. They had much more left over than they started with.

And yet we have churches in Mississippi who take advantage of the scarcity of money, and make an excuse of the financial depression to use simply on themselves all their gifts to God's cause. The poor hungry multitude may go starve. "How can we feed so great a multitude with this? What is this among so many?" Brother, are you sure that the day of miracles is gone? Is Jesus clean gone from among us? Is he not still able to make all grace abound toward you, so that ye having all sufficiency in all things may abound unto every good work? Do we believe in God? Is he not a God near at hand? Is he pleased with our consuming everything on our own desires? Shall we not be willing for him to have our little that he may multiply it to bless others? Will it not return to bless us?

## SOME THINGS NOT IN HEAVEN

In the last two chapters of Revelation is the most beautiful description of heaven that has ever been or could be written. It is so glorious that twice the angel, for fear the description might be considered too good to be true, says to John, "These words are faithful and true. It is no mere fancy picture."

It is not intended here to go into that description in full, but to point out some of the things which are not in heaven. We mention only one of these in this article, reserving for the future the consideration of other things whose absence is noted in the glory land.

The first of these is indicated in the first verse of the twenty-first chapter, at the beginning of the revelation of heaven. There will be no sea. Here is what John says: "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more."

Thus is the fact simply stated, and no reason is assigned for the absence of the sea in the world to come. That is left for you to work out, and in working it out you may discover some of the conditions which would naturally obtain in an oceanless world. What difference would it make? What present purpose does the ocean serve which will not be needed in the world to come? How would we get along without the ocean? You have as much right to work out that problem as anybody, and maybe as much obligation.

Any answer to these questions must in some measure be speculative. They are very interesting, but nobody is under obligation to accept anybody else's answers unless they satisfy him. The following suggestions are made to start you to thinking.

It may be that the language implies only that in practical effect, though not in fact, there is no sea. This effect could be by the removal of all difficulties of intercourse which the sea at present presents. This has already been partially attained by the transoceanic cables, and by airships crossing speedily. How many other ways in which this might be done, we do not know. We say this might be an explanation. We do not think it is a probable one. The language is better taken as the statement of an actual fact.

Now, if there is to be no sea when the New Jerusalem comes, what effect will this have on our mode of living. For one thing the sea is at present a means of dividing nations from one another. Under present conditions this is a very necessary measure. Through all the centuries they have been at one another's throats. Barriers between them have enabled many to live more in peace and develop their nationality and civilization. This is true in Europe. But in other large continents the races have largely remained stagnant or degenerated. In heaven there will be no disposition to injustice or despoiling. And no need of the sea to separate them. In present conditions boundary marks and fences are necessary to keep the peace but not in the next world.

In our present mode of life the sea is our great physical sanatorium and the supply for men's needs and for fruitful fields. The filth of the world is being constantly washed into the sea. The salt of the sea is the element that changes the corruption into health. We go to the sea for health, and a large part of the food for the human race comes from the ocean. The clouds which bring refreshing rain come from the sea and make the whole land fruitful by rain.

It is quite evident that conditions of life on the "new earth" will be different. There will be no uncleanness to be washed away. There will be no need of sanatorium or health resort. Spiritual bodies will not necessitate the same sort of sustenance as our present bodies.

We sometimes hear it said that life is extinct or impossible on the moon, because there is no water, no atmosphere, apparently no vegetation. But that does not mean that no sort of life is possible on the moon. Certainly in the world to come there is no sea. If these explanations do not satisfy you, work it out for yourself.

Laurel and all past two weeks, abundant blessing of the Baptist church, praying, planning, one accord" in vival, led by the Dadd. Committee worked more (without the us success of this sands of God's p sive enterprise e cation. There w to be undertaken chairmen of the follows: Genera ery; Moderator Hartley Bush; F D. Burkett; Pers W. T. Montgome an; Tent and G Horace Headrick and Entertainme from Nashville v school grounds the city, and su Baptists together ances, both old a nced before. 7 dred and stayed ing was under th Ramond, who ha church in Shreve was earnest, sou All of our pla rewarded. Dr. I But in the time ing blessings inn to our entire con diences of from t sand people, he d hold Christ, nor "lesser things." not been preach the twenty-six s us in Laurel. 7 Christ as Saviou the clarion call, c est passion for t structive and ke of the knowledge understanding of al truths of th their way into practically two h es of the commu come within a s fluence of this were already C have been lifted understanding of redemptive plan proclaim, "Bless that is within me

## SUNDAY SCHO

Jackson, First C Jackson, Calvary Jackson, Griffith Jackson, Davis Jackson, Parkwa Jackson, Norths Meridian, First Offering... Laurel, First Ch Laurel, West La Laurel, Second A Laurel, Wausau Brookhaven, Fir

The pastors of are putting on ally using stre tion. Every Sa the street. Thi people, accordin Jesus. Why sho tion Army?



## JONES COUNTY'S GREATEST REVIVAL

Laurel and all of Jones county have, for the past two weeks, been the grateful recipients of abundant blessings from God. For months all of the Baptist churches of Jones county have been praying, planning and working together "with one accord" in view of a great and glorious revival, led by that noble man of God, Dr. M. E. Dodd. Committees for a great undertaking never worked more earnestly than every committee (without the usual "exception") worked for the success of this revival for which literally thousands of God's people were praying. No extensive enterprise ever had better planning or execution. There was no task too great or too small to be undertaken by any one called upon. The chairmen of these splendid committees were as follows: General Chairman, Goode Montgomery; Moderator of Jones County Association, Hartley Bush; Finance, E. D. Hurst; Ushers, L. D. Burkett; Personal Work, L. G. Gates; Music, W. T. Montgomery; Prayer Meeting, J. W. Fagan; Tent and Grounds, Sam Lindsey; Publicity, Horace Headrick; Transportation, Frank Beard; and Entertainment, W. E. Hellen. The big tent from Nashville was pitched on the West Laurel school grounds in a thickly populated part of the city, and such a gathering of Jones county Baptists together with their friends and acquaintances, both old and new, had never been experienced before. The choir seated over two hundred and stayed full the entire time. The singing was under the direct leadership of Mr. John Ramond, who has worked with Dr. Dodd in their church in Shreveport for many years. His work was earnest, soulful and exceedingly helpful.

All of our planning and praying were richly rewarded. Dr. Dodd came, and now he has gone. But in the time between his coming and his going blessings innumerable and inestimable came to our entire community. Preaching daily to audiences of from twenty-five hundred to five thousand people, he did not lose an opportunity to uphold Christ, nor did he waste a moment upon "lesser things." More constructive preaching has not been preached than Dr. Dodd proclaimed in the twenty-six sermons he delivered while with us in Laurel. The pre-eminence of the Divine Christ as Saviour and Master was the key-note, the clarion call, of every single message. An earnest passion for the salvation of the lost, a constructive and keen mind, a veritable storehouse of the knowledge of the Bible, and a sympathetic understanding of human nature helped the eternal truths of those great gospel messages find their way into the hearts of the people, and practically two hundred were added to the churches of the community. Many more will doubtless come within a short time as a result of the influence of this series of services. Those who were already Christians, both old and young, have been lifted upon a higher plane into a nobler understanding of the glory of God and His great redemptive plan. Truly, Jones county wants to proclaim, "Bless the Lord, O, my soul and all that is within me, bless His holy name."

## SUNDAY SCHOOL ATTENDANCE JUNE 21

Jackson, First Church	606
Jackson, Calvary Church	808
Jackson, Griffith Memorial Church	432
Jackson, Davis Memorial Church	389
Jackson, Parkway Church	195
Jackson, Northside Church	86
Meridian, First Church	648
Offering	\$40.42
Laurel, First Church	587
Laurel, West Laurel Church	564
Laurel, Second Avenue Church	309
Laurel, Wausau Church	61
Brookhaven, First Church	500

The pastors of Baptist churches in Hattiesburg are putting on a city mission campaign, principally using street preaching and tract distribution. Every Saturday a service will be held on the street. This is carrying the gospel to the people, according to the original program of Jesus. Why should we leave it all to the Salvation Army?

## FAITH AND ALLEGIANCE TO THE CONSTITUTION

The Booneville Independent has recently published two very strong and commendable editorials which seem to have grown out of the tragic death of Deputy Marshall Clyde Rivers and of the grievous situation which has of late obtained along the line of Tippah and Prentiss counties. One of these editorials dealt with "The Challenge" which liquor and lawlessness seem to be throwing down boldly and insultingly to the law and its enforcement officials. The other expresses in epigrammatic and forceful way the evil and ruin which follows liquor and the liquor business everywhere and always. I have read both these articles with interest and approval.

The President of the United States has recently said that we Americans have a heritage worth preserving but that it can not be preserved unless we maintain obedience to law and enforcement of law. Unless our government shall rise up in its strength and majesty and suppress the militant and organized powers of crime which are becoming so bold and active throughout the country, then our safety and our civilization are jeopardized. No cause for which our country has fought in any war was more sacred or more important than that which we are here called upon to defend. "Peace hath her victories more renowned than those of war." We are face to face with forces of devastation and ruin which should challenge our courage and patriotism as an invading army would do. The whole structure of our country is at stake—civic, social, and financial.

But I want to appeal especially to the average citizen upon the matter of his individual duty of administering the oath of allegiance to men of foreign birth who seek to become American citizens. They are required to take a solemn oath that they will support the constitution and the laws of the United States defending the same against all enemies domestic and foreign and bearing true faith and allegiance to the same.

Five different times in my life I have been "sworn in as a public official" and each time I have taken a similar oath to support and defend the constitution of the United States and bear true faith and allegiance to it. I believe the average citizen would agree with me that the naturalized citizen who wantonly violates this oath has perjured himself and forfeited his sacred right of citizenship and that the public official who does so should be deposed from office to say nothing of severe penalties.

But, wait a moment! I have just called at the office of the Circuit Clerk of my county and re-read the oath which is printed at the top of every page for the registration of voters. It reads almost exactly the same as those which I have just quoted; and every citizen who registers as a voter in any Mississippi county takes practically the same oath that is administered to the foreigner upon his becoming naturalized, or to the congressman or governor-elect when he enters upon the sacred duties of his high office.

Now, prohibition is not simply a matter of ordinary law; it is as much a part of the constitution of the United States as is any other part of that great document. In fact, it was ratified by more of the states than any other amendment has ever been—or than the original constitution itself, for that matter. Hence, every voter who violates that item of the constitution is violating the oath of allegiance which he takes upon registering. Does this sound extreme? Then let me make it more so:

The man who makes or sells intoxicating liquor is not alone in this guilt. The man who buys is cooperating to maintain the bootlegger and the bootlegging organization. Recently our state has been shocked by the murder of two brave officers, Mr. Rivers at Booneville, and Mr. Everett, south of Jackson. Let the so-called good citizen who helps to maintain this business by buying and drinking the products of the bootlegger answer honestly to his own conscience and say first, if he has borne true faith and allegiance to the constitution, and second, if he has not

helped to maintain the lawless business and the lawless gangs that are defying government and murdering government officials for their effort to maintain and enforce the law.

If every Baptist, every Methodist, every Presbyterian and every member of the other evangelical churches of Mississippi will really bear true faith and allegiance to the constitution in this matter this situation will be corrected.

—B. G. Lowrey.

## FRENCH HOUSEHOLD SAVED

(W. W. Hamilton, B. B. I., New Orleans, La.)

What a picture for a painter! It is a French home into which salvation has just recently come. They have never seen a Bible and have never heard the words of Jesus. The visiting New Orleans pastor is unable to speak their tongue, and they cannot read the French Bible which he has in his hands. He is reading it stumblingly, and they in their eagerness to get what they can of the gospel story are standing around his chair listening intently and with eager hearts.

This time it was the son who first heard and believed. He was a New Orleans gambler and a drinker, and when after much prayer he made the journey back to his home to tell his parents, the mother exclaimed, "Why son, the devils have got you!" "No, mother, Jesus has me," and he told of his changed heart and of his happy life.

Through his testimony, and the preaching of French students from the Bible Institute, the family were won to Jesus as Saviour. Later on the Algiers church went in cars and trucks to the community to hear their testimony and that of others, and to baptize those who had believed. Amid many trials and much persecution they are standing true to Christ and his gospel of grace.

## A SELECT POEM

"I don't look back. God knows the fruitless effort,  
The wasted hours, the sinning and regrets;  
I leave them all with Him who blots the record;  
And mercifully forgives and then forgets.

I don't look forward, God sees all the future;  
The road though short or long will lead me home  
And He will be with me in every trial;  
And bear for me the burdens that may come.

I don't look round me: then would fears assail;  
So wild the tumult of earth's restless seas;  
So dark the world, so filled with woe and evil,  
So vain the hope of comfort and of ease.

I don't look in; for then I am most wretched.  
Myself hath naught on which to stay my trust;  
Nothing I see save failures and short comings;  
And weak endeavors crumble into dust.

But I look Up, into the face of Jesus,  
For there my heart can rest, my fears are stilled;  
And there is joy and love, and light for darkness,  
And perfect peace and every hope fulfilled."

—C. M. Sherrouse.

Sunday the Editor preached for pastor G. H. Suttle at Northside Church in Jackson. These good people have bought a very desirable lot on which was a good two story residence. This they have converted into a church building which is comfortable and ample for their present needs, with an auditorium and Sunday school rooms.

The State Board of North Carolina Baptists has asked Merideth College Trustees to name the new building Livingston Johnson Hall in honor of the late Editor of the Biblical Recorder, and promise to get behind a movement to raise a \$200,000 memorial to him.

On April 11th Dr. Charles E. Goodell, a former president of Franklin College, was killed in an auto accident while returning to Chicago from a conference in Springfield, Ill. Doctor Goodell, who was 69 years old, was president of the Fisk Teachers Agency and from 1917-1926 had been president of Franklin College, Indiana. For 14 years preceding that appointment he had served on the faculty of Denison University at Granville, Ohio.



# A PROTEST AND A PLEA

By T. T. Martin, Evangelist

Pastor John W. Phillips of the First Baptist Church of Mobile, Ala., preached the annual sermon before the Southern Baptist Convention, Birmingham, Ala., May the 13th, 1931.

It has been widely published and widely and strongly commended and praised by some Baptist editors and some Baptist pastors.

There is some truth in the sermon; for Liberalists, Modernists and other religious errorists always sugar-coat their deadly teachings with truth to make them go down; and in this case they went down with these editors and preachers.

In this sermon Pastor Phillips

1. Denies the Inspiration of the Scriptures;
2. Says that the priests devised the ritual and ceremonial cleansings of the Old Testament;
3. Says that the sacrifices of the Old Testament were a relic of Paganism;
4. Says that the Priests gathered for themselves the tithe by a system of Taboos;
5. Says that those who teach the imputed righteousness of Christ make God a liar and hence lie;
6. Says that salvation is by character.

And yet some Baptist editors and some Baptist preachers endorse!

As a sample: "It will be read by hundreds of thousands in this country and indeed, around the world . . . It is not a play of words, such as is sometimes heard, which have little or no meaning, it is the outgrowth of a **Spiritual understanding** (Emphasis mine—T. T. M.) forced in and through the heart and mind of a servant of God. It is the message of a prophet and not the mouthings of a Priest"—A Baptist Editor.

After considering Nos. 2, 3 and 4, it will be shown that Pastor Phillips denies the Inspiration of the Scriptures.

No. 2: "The Priest DEVISED (Capitals mine—T. T. M.) an elaborate and expensive ritual for the ceremonial cleansing of defiled places" etc. Who instituted the priesthood? Exodus 25:1, "And the Lord spake unto Moses saying—28:1 and take unto thee Aaron thy brother, and his sons with him from among the children of Israel that he may minister unto me in the priests' office". When Moses (Lev. 8:1-4) anointed Aaron and his sons for the priesthood, he said, V. 5, "THIS IS THE THING WHICH THE LORD COMMANDED TO BE DONE" (Capitals mine—T. T. M.) Again, Numbers 3:5-7, "And the Lord spake unto Moses saying, bring the tribe of Levi near and present them before Aaron the priest, that they may minister unto him and they shall keep his charge and the charge of the whole congregation before the Tabernacle." Were the priests from paganism, or from God, appointed by God? There were some bad priests, as there are some bad Baptist preachers, and against these bad priests the prophets protested. But no prophet ever antagonized a faithful priest. The faithful prophets were as much against the false prophets as against the false priests, Jer. 5:31—"The prophets prophesy falsely and the priests bear rule by their means"—Micah 3:11, "The priests themselves teach for hire and the prophets themselves divine for money."

Pastor Phillips says, "The priests devised an expensive ritual for the cleansing of defiled places, furniture, clothing and bodies" and yet the law for these ceremonial cleansings are introduced by "And the Lord spake unto Moses and Aaron (or by Moses) saying"—But Pastor Phillips says that they were devised by the priests. "The Priests claimed divine authority for his animal sacrifices but with united voice the prophets denied the claim, asserted that these sacrificial rites were a relic of paganism".

Consider Lev. 1:4—"And the Lord spake unto Moses saying— If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin a young bullock without blemish unto the Lord for a sin offering"—That a relic of paganism!

Lev. 6:1-6—"And the Lord spake unto Moses saying, take Aaron and his sons with him, and the garments and the anointing oil, and a bullock for the sin offering and two rams and a basket

of unleavened bread and gather thou all the congregation together. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the Tabernacle of the congregation and Moses said unto the congregation **THIS IS THE THING WHICH THE LORD COMMANDED TO BE DONE**" (Capitals mine—T. T. M.) Did Moses lie about it? That a relic of paganism?

Again, Lev. 17:1-11, "And the Lord spake unto Moses, saying . . . The life of the flesh is in the blood and I have given it to you upon the Altar to make atonement for the soul". Did Moses lie about it? That a relic of paganism! And yet this was praised by some Southern Baptist editors and preachers.

No. 4, Pastor Phillips, still more amazing, "By an amazing system of taboos the priests gathered a tenth of all the increase of the land, the first fruits and the best, and thus secured an endless supply of meat, fruit oil and wine, which they first waved before the altars and then ate for their dinners".

Over against this bald statement consider, Lev. 27:130-32, "And the Lord spake unto Moses, saying— and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord— **THESE ARE THE COMMANDMENTS WHICH THE LORD COMMANDED MOSES FOR THE CHILDREN OF ISRAEL**" (Capitals mine—T. T. M.) Did Moses lie about this? This "An amazing system of taboo"? Mal. 3:8. Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and in offerings". Did Malachi lie here? This "An amazing system of taboos" by the priests?

Nos. 2, 3 and 4 show clearly that Pastor Phillips denies the Inspiration of the Scriptures.

But Pastor Phillips asks, "What do we mean by redemption?" Let God's word answer. In the third chapter of Numbers God decided to take the Levites instead of the first born. The Levites numbered 22,000. The first born numbered 22,273. The 273 above the 22,000 had to be redeemed with money. Hence, redemption is exact substitution. "Every firstling of an ass thou shalt redeem with a lamb"—Ex. 13:13. To this day they are of equal value. Hence, "It is not possible that the blood of bulls and goats should take away sins", Heb. 10:4. Because there is no equivalent there.

Pastor Phillips again asks "What do we mean by 'the simple Gospel'?" Let God's word answer him, I Cor. 15:1-3, "Moreover, brethren, I declare unto you the Gospel which I preached unto you . . . by which also ye are saved . . . how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures".

But the most amazing thing in this most amazing sermon is Pastor Phillips' Tom Paine thrust at the imputed righteousness of Christ. Hear him, "God is **STRICTLY TRUTHFUL AND WILL NOT PRONOUNCE US RIGHTEOUS UNTIL WE REALLY ARE**" (Emphasis mine—T. T. M.)

Let there be no warping. Instead of "Pronounce" use the Bible word "Impute", "Reckon".

Will the brother come out in the open and say that God was not "strictly truthful", that He lied, when (James 2:23) "Abraham believed God and it was accounted unto him for righteousness"? Will the brother come out in the open and say we preach a lying God, a God who "is not strictly truthful", who preach (Romans 4:5-6) "To him that worketh not but believeth on him that JUSTIFIETH the UNGODLY, his faith is COUNTED to him for RIGHTEOUSNESS. Even as David also describeth the blessedness of the man unto whom God IMPUTETH RIGHTEOUSNESS without works" (Capitals mine—T. T. M.)

Is it morally wrong for me to take a man bleeding and dying, out of the gutter where he has been in a drunken street fight, and pay his doctor and hospital bill and save his life? Yet I impute my righteousness to him and impute his sin to me. When Christ died for our sins (I Cor. 15:3) and imputed his righteousness to us, he does exactly the same thing in principle.

Has not God as much right to impute Christ's righteousness to us? Our brother has forgotten the scripture, Isa. 64:6 "All our righteousnesses are as filthy rags". Let him go to the Hebrew and he will find that it means the vilest poisonous rags; and it is our **RIGHTEOUSNESSES** the prophet is speaking about. Why? Because the motive measures the deed, 1 Cor. 13:1-3, "Though I speak with the tongue of men and of angels and have not love I am become as sounding brass and tinkling cymbal . . . though I bestow all my goods to feed the poor and though I give my body to be burned and have not love it profiteth me nothing". "Herein is love, not that we love God but that he loved us and sent his Son to be the propitiation for our sins". 1 John 4:10. "For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead. And he died for all that they which live should not thenceforth live unto themselves, but unto him which died for them and rose again".

Propitiation for our sins" (1 John 4:10). But the man who is trying to be righteous in order that God may be "strictly truthful" to "Pronounce" him righteous, is moved by pure selfishness, by fear of hell, or by desire to get to heaven thereby.

It is no wonder that our brother has gone far out to sea on animal sacrifices being "Relics of paganism" when they are simply sign boards pointing forward to Christ the real sacrifice for sin of the world, "The lamb of God that taketh away the sin of the world" John 1:29 and on the imputed righteousness of Christ, when we learn his conception of salvation. Hear him: "Salvation is the practical applications of the principles of the Christ and of Galilee and Calvary, to the motives and methods of men". In other words, salvation by character. What would he preach to people who have no character? But the Saviour said that the publicans and the harlots go into the kingdom before people who have character. But they do not remain publicans and harlots. 1 Cor. 6:9-11. "Be not deceived; neither fornicators nor idolaters, nor adulterers, nor affirmate, nor abuses of themselves, with mankind, nor thieves, covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God" WERE—Not such now.

God's plan is to save irrespective of character, by Christ dying for our sins, 1 Cor. 15:3; redeeming us from all iniquity, Titus 2:13-14; then by the motive of love thus produced (and it can be produced in no other way) develop in us a character that will be to the glory of our Saviour.

"Brethren my heart's desire and prayer to God for Israel is that they might be saved; for I bear them record that they have a zeal of God but not according to knowledge. For they being ignorant of GOD'S RIGHTEOUSNESS and going about to ESTABLISH THEIR OWN RIGHTEOUSNESS, have not submitted themselves unto the RIGHTEOUSNESS of God. For Christ is the end of the law for RIGHTEOUSNESS to every one that believeth."—Rom. 10:1-4. And there is NO OTHER WAY OF SALVATION.

American School of Evangelism,  
Cooke Springs, Ala.

—BR—

The Tennessee Senate by resolution last week declared that the people of the state and nation had been beneficiaries of untold blessings by reason of the Eighteenth Amendment, and rededicated itself to the cause of prohibition of the liquor traffic.

—BR—

We are accustomed to hearing about former Mississippi College students making good, and we are getting accustomed to hearing about their children making good. Many will remember Rev. Charles Kimberlin. His son Charles Junior recently finished the work at Louisiana College, making the highest average of any student in college. He graduated with special distinction, was valedictorian, now goes to Louisiana State University as assistant in chemistry.

Dr. J. B. Layton is potent church organization, denominational the district constructive touch even the The district the majority high standard reached. It c agency within and in inform churches in ev

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Southern Ba abilities for ex possibilities ar pressing that them. Our ta the large num the plans and many to help employ enough go to every on spend ten days sially prohibite the remotest p way?

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# Article Three REACHING THE MOST REMOTE CHURCH THROUGH ASSOCIATIONAL SUNDAY SCHOOL WORK

Jasper N. Barnette

—o—

Dr. J. B. Lawrence says, "The district association is potentially the most important intra-church organization which Baptists have." No denominational agency has a greater chance than the district association to put on and carry on a constructive and continuous program that will touch even the remotest church.

The district association can be used to bring the majority of our churches up to the same high standard of work which some of them have reached. It can be made a great missionary agency within its own bounds in winning the lost and in informing and enlisting individuals and churches in every phase of denominational work.

After all, the right kind of associational work is missionary in its approach and in its emphasis. If one is interested in missions, one will be interested in associational work.

Southern Baptists have almost unlimited possibilities for enlargement and enlistment. These possibilities are so many and so evident and so pressing that any one can see and appreciate them. Our task has been, and still is, to reach the large number of undeveloped churches with the plans and methods which have been used by many to help produce such splendid results. To employ enough paid denominational workers to go to every one of these churches in person and spend ten days or more is impossible and financially prohibited. How then can we reach even the remotest places in a practical and continuous way?

The district association, we believe, is the answer. It is quite evident that more good can be done to a larger number of churches at a minimum cost through the right kind of associational work than possibly through any other denominational agency we have.

Let us set out some reasons why the district association can be made an effective and resultful means of reaching the largest number of churches at a minimum cost to the denomination.

First, the district association is nearest to the churches. You must get in touch with a church before you can help it. As far as most of them are concerned, you will have to go to them. Very few of our smaller churches are ever represented in our meetings. Very few of the individual members of even our stronger churches are present in such meetings. The district association is nearest to the churches, so near that even the remotest church can be encouraged, strengthened and helped.

This leads the writer to say that the territory of the district association should be small enough to make possible the closest cooperation. In the days of the beginning of our work, it was necessary to have several counties in the territory of an association in order to have even a few churches. This is not true today except in a few places. In some instances the territory of the district association will necessarily have to continue large for a while. Such instances are very few. Where it is possible, the association should be small enough to enable the representatives from the churches to get together at frequent intervals without much inconvenience to the people. In most of the states it is a good rule to follow the county line. Again in the larger associations it is much easier for backward, indifferent churches to hide away and hold aloof from the work of the association.

In several states the tendency is towards smaller groups. This, we believe, makes possible closer cooperation, more frequent meetings, more intimate and sympathetic touch with weaker churches and results in greater efficiency.

Second, the functioning associational organization helps each church to develop its own work. After all, this is what must be done. Our big task is to encourage, inform, and assist the pastors, superintendents, and their workers in building New Testament churches back in the communities where the people are. Every phase of

mission work must wait upon the churches. The unreached, the untaught, the unevangelized, and the undeveloped in the immediate communities must wait upon the development and work of the churches. State, Home, and Foreign Missions must wait upon the churches. The money necessary for the work comes from the churches. The workers must come from the churches. The authority for the establishment of agencies and the propagation of plans comes from the churches. Therefore, our big task is to build the right kind of churches in every community. When we have strong, active, giving churches, every phase of our work will be strengthened.

We can best develop these churches by working with them where they are. The nearer we get to them, the better it will be. This can be done most effectively through the right kind of associational work.

Third, the associational organization furnishes machinery through which denominational and associational leaders can get to the last church. Through this organization the denominational leaders can bring the plans of the denomination to the people. In the frequent meetings, these plans can and will be discussed and adopted. If all the churches have an opportunity to hear, understand, and have a voice in adopting these plans, it will be much easier to make them effective. This is as it should be. In the last analysis the churches must do the work. It is their privilege to say just how they should do it. However, when they come together at frequent intervals, it will be an easy matter to agree on certain plans and work together in the promotion of the work.

Also, the functioning associational organization provides a continuous opportunity to give out information and keep all the people informed regarding every phase of denominational life.

Fourth, the functioning associational organization will come nearer enlisting the pastors and placing responsibility upon them. The pastors are the divinely appointed leaders of the churches. If the churches are developed the pastors must lead in it. After all has been said, the pastors hold the key to the solution of the most of our problems. They can lead the churches in any reasonable undertaking if it is right. In the associational meetings the pastors have an opportunity to discuss the plans and programs of our denominational agencies. They can take the needs and opportunities of these different agencies to the people in the churches and inform, inspire, and lead them to active, wholehearted cooperation. Any great undertaking will be carried forward by the pastors if it is carried at all.

In another article the subject "Why the Association Should Be Organized for Sunday School Work" will be discussed.

—BR—

## PREACHERS AT THE BAPTIST BIBLE INSTITUTE

Interesting and Gratifying and Helpful Facts

—o—

(Pres. W. W. Hamilton)

(1) This year there were ninety-three preachers enrolled at the Institute, and these students served sixty churches in this great mission field.

(2) They preached the gospel at as many mission stations where no church has been organized, and as a result of their work Baptist churches are being founded and others are being strengthened.

(3) These preacher students are the ones who proclaim the gospel on the streets, and through their ministry Baptists are rejoicing in the amazing progress made in this great mission field.

(4) At the end of one hundred years New Orleans had six Baptist churches. We now have eighteen, because Institute preachers opened missions and sacrificially served until the struggling stations could grow and develop.

(5) Of these eighteen churches in the New Orleans Association thirteen are being cared for by aggressive and capable preachers, whose services could not be commanded were they not here because of their connection with the Baptist Bible Institute.

(6) Pastors who live near New Orleans can come here for better training and still hold their

pastorates. It would be impossible to resign and take their families elsewhere without becoming a liability. Here they are an asset and a positive mission force.

(7) Some who were unable to complete their theological course elsewhere, because of financial or family conditions, are within reach of New Orleans, and are glad of the opportunity to go on with their studies and to become more efficient servants of the churches.

(8) Fifty-eight of the 188 Bible Institute students of this year were from Louisiana and 112 from the territory immediately adjacent. They could not go 787 miles nor 547 miles to the other seminaries, but they could come here because of proximity and because of the climate and the cheap cost of living.

(9) Students who cannot go elsewhere, and who are giving their best to mission work, are entitled to the best training. The Bible Institute courses are enabling them to take high rank as preachers and leaders, and they thank God and our Baptist people for the privileges offered and for the training which takes them from the ranks of the unemployed.

(10) New Orleans railroads, through annual and trip passes, have granted to many preacher students the transportation which has enabled them to come to the Bible Institute, and also to go out for missionary service to weak and struggling stations. Our trustees this year adopted formal resolutions of appreciation to these railroads for this help to our work.

(11) If the Baptist Bible Institute were merely a school for training preachers, it would be a most profitable investment. In fourteen years it has furnished workers, speaking many languages, to all parts of the home land, and has given missionaries to lands as far away as China and India and Africa and Brazil and Argentina and the Philippines.

(12) Southern Baptists since 1845 have urged that "effective attention" be given to work in the city of New Orleans. Martyrs have died at the task, and now the fields are being harvested by capable preacher students. We need the best men with the best training to do the best work. Great training and greater opportunities and greatest service await those who are willing to give their best to the Saviour in New Orleans where there is such an unsurpassed combination of city and district and state and home and foreign missions.

(13) It is this combination of missions with training, and this uniting of the scholarly and the spiritual and the practical, and this expression of being and learning in the actual doing, and this harvesting of the fields which have been so hopeless for a hundred years, and this winning of "the battle of New Orleans," that have given the Baptist Bible Institute such a great place in the hearts of Southern Baptists and have made us willing and glad to make sacrifices and to spend the one life we have in this great mission field.

(14) The special representative of the U. S. War Department, Col. Clarence B. Douglas, of Oklahoma, says that the completion of our inland waterways system (the 9,000 mile chain of navigable channels), will bring to New Orleans amazing prosperity and will make it the second city of the United States. God in his good providence has brought to the kingdom a missionary agency and force for such a time as this, and our Baptist people are coming to see and realize that they must not only continue but must increase the work being done through and by the Baptist Bible Institute.

—BR—

Pastor J. J. Mayfield is preaching in his own meeting at Canton. The singing is conducted by Rev. Joe Canzoneri.

—BR—

Brother C. N. Travis, of Jackson, La., is assisting Pastor R. E. McCully in a meeting at Lula.

—BR—

Dr. H. L. Winburn, of Arkadelphia, Ark., was given a six-weeks leave of absence from his church to secure 75 scholarships for young people wishing to attend Ouachita College. At last report he had secured fifty.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

The last District meeting for the year 1931 has been held. These meetings were attended by approximately 1600 who largely bear the burden of the tasks in the 61 associations represented. They will take back to their associations and local churches the goals toward which we are to work and present them directly to the individual, thereby guaranteeing the achievement of each great task.

Districts 2, 5 and 7 had 100% representation in associations, and we are pleased to know that only eight of the 69 failed to have any representative present at any meeting. We want to publicly thank all District Officers for their faithful cooperation in making these meetings worth while.

We hope to be able to give a complete list of District Officers in the next issue. You will notice a new officer in the list: that of Margaret Fund, Chairman. We have offered to mother eight of the Margaret Fund students this next school session, one for each District. It will be necessary for you to have a Margaret Fund Chairman for each association as well as one for each society. I am sure this will be attended to at your next associational meeting.

### A Reminder

Lest you forget, I want to remind you again that our Assembly at Hattiesburg is only about one month away. This is going to be a great week for us. We will have Miss Kathleen Mallory with us the entire week and she will teach each morning. The book to be used in class is "Between the Americas." This alone will justify your coming. At the same hour there will be a class for the Y.W.A.'s and older Intermediate G.A.'s, taught by Miss Frances Landrum. I do not know of a better time for the girls to get acquainted with Miss Landrum than during that hour. Then again I want you to bring along the juniors and I will take them on my trip to the Holy Land at that same hour.

Besides these classes you will have the opportunity to attend classes in S.S. and B.Y.P.U. work if you desire. Let us come and have a great week of fellowship together.

Read the following communication that comes to us from W.M.U. Headquarters at Birmingham, and feel the deep joy that will come to you because you had a part in the 1930 Lottie Moon Christmas Offering:

(A letter, dated May 9, from Mrs. L. M. Reno, of Victoria, Brazil, told of how she had that day received word from Mr. Reno, who was at the time attending a meeting in Rio, that the mission treasurer at Rio had received from the Foreign Mission Board the gift for Victoria made possible through the 1930 Lottie Moon Christmas Offering. In expressing her joy and gratitude, Mrs. Reno said:)

"I couldn't take it in for a little time. Then, when I did, I ran to Miss West and told her and my tears fell fast. We have waited patiently before the Lord. I told Him day after day that I only wished His will to be done, not ours at all. And now I am so glad that it is His will, for it came when we hardly could expect it any longer. This morning I waked up very early and as I lay there in my bed I just praised the Lord for one thing after another that I had to praise Him for. Such a list as I had and then came the news from Rio. Through my glad tears I praised Him more than ever. In Mr. Reno's absence I led worship this morning. I read the 37th Psalm: 'Delight thyself in the Lord and He will give thee the desires of thine heart. Commit thy way unto the

## Our Young People's Column

### RIDGECREST NEWS

Oh, if you were here! I do believe that Ridgecrest is more beautiful than ever and I have never seen a group of lovelier girls in all of my life than are here for the Y.W. A. Camp. It is just glorious! The Mountain Laurel is in abundance over every mountain-side, and shelters every little stream and spring. I must not forget to tell you how glad the birds are to have all of the girls back again, because they are just bursting their little throats in song night and day.

Our nine Mississippi girls who came up on the train just had the grandest trip imaginable, but the three who drove through from Greenwood just declared that we could not have had any better time than they did. We have lots of fun in the dining room and we are letting everybody know that Mississippi is glad to be here.

The first evening it was great fun to meet all of our Missionaries and friends who are to lead us during our ten days here. One of them told us about the thrill of a girl's wearing her engagement ring for the first few days and saying, "Oh, girls, there's nothing like it." Well, our hearts and minds are really being engaged in world-wide thoughts and we can truly say together, "Oh, girls, there's nothing like it!" It is our sincere prayer that we may leave Ridgecrest truly wedded to the world that "God so loved" in order that we may help all people everywhere to know Him.

Of course, you know sunset time anywhere is grand; but, oh! at Ridgecrest it is beyond words.—And Vespers? I won't attempt to describe the beauty and stillness of the lake as it reflects the glorious colors of the evening sky and the frilly frocks of gay girls as they wind their way to the Vesper Slope. Yesterday Miss Mather led us to our Christ in a most real way at this hour and we heard Him speak to us as to His disciples of yore when He said unto them, "Come ye apart and rest awhile." Their problems were many. He helped them to solve theirs when they sought Him. We know that He will help us to solve ours too, because we have "Come apart to rest awhile" in His Presence, that we may know Him better and learn not only to do His Will but to love it and delight ourselves in Him.

We love the Mountains of life—the ideals of our Young Woman's Auxiliary—and as we see these mountains here "that can hold the dawn in a gold rimmed cup" we pray sincerely,

"God, give us mountains and the strength to climb up."

Lord, confide in Him and He will bring it to pass.' Isn't it beautiful that He did just that? Do you know we just pinch ourselves once in a while to see if we are awake and it really is true? I want you to thank all the dear women who worked so hard to win out. Some day when we are all gathered together around God's throne, won't it be beautiful to think we all worked together for His cause here and that He will know that you had your part in the work in Victoria, Brazil, and the souls that were born into the Kingdom there? Last year while at the New Orleans Convention I wrote Miss West a letter and I said, 'I sure do believe we will get it, for it is now in the hands of God and the women and there couldn't be a better combination than that!' Isn't God good to us?"

Mrs. W. E. Allen, of Rio, Brazil, wrote on May 12: "I wish I could call you up over long distance and give you some of the thrill we have been feeling down here since you blessed women there sent that money. It came the day before the dollar reached the highest value in all the history of the country. I'd give a pretty to be able to appear on the platform there (May meeting in Birmingham) and tell those women what that gift means in renewed courage, dedication and service. We were thrilled too over the W.M. U. fund. Won't we have a big time making plans? It is the first time in some eight years that any of us has had that privilege, for after 1922 the funds began to shrink and the cry has been to retrench."

During the Southern Baptist Convention in Birmingham for three mornings an eight o'clock Prayer Service was held in one of the churches, conducted by Dr. Eugene Saltee, who has been called to his Eternal Home within the last few days. In the July Royal Service Miss Mallory has written a very splendid editorial from which we give the following thoughts from that Prayer Meeting:

On the third morning a very practical—and powerful—plan was advocated by Mrs. Eugene Saltee. Many promised to follow it and to ask others to do so. It is that many people—in groups of two or more—covenant to meet regularly to pray unitedly for Missions, claiming the promise of Jesus: "Where two or three are gathered together in My name there am I in the midst of them." (Math. 18, 20). The preferred plan is that the "two or three" gather in a home at the same hour each week and intercede for the Missionaries and for a more adequate support of the Missionary enterprise.

Mrs. Saltee made it clear that prayer is the first and constant recourse of the China Inland Mission, a significant fact being that it is increasing its missionary force while that of Southern Baptists is being alarmingly depleted. You believe, do you not, that God answers the prayer of His believing child? You also believe, do you not, that Jesus meant it when He said: "If two of you shall agree on earth as touching anything they shall ask it shall be done of My Father which is in Heaven." (Matt. 18, 19). Believing this, you are encouraged to seek a prayer-mate so that the two of you may regularly meet to intercede for Missions.

This suggestion from Miss Mallory was brought to all of our District Meetings. I trust it will be passed on to each individual woman and that we will trust Him and pray.

Rev. Spencer B. King resigns as Field Secretary for the Georgia Board to accept the pastorate at Blakely in that State.



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## East Mississippi Department

By R. L. Breland

### In Kentucky

Mrs. Breland and I have just returned from a delightful visit of ten days with our son, Clyde L. Breland, pastor of First Baptist Church, Richmond, Ky. We were accompanied by our daughter, Kathryn, and our older daughter, Hazel, who was there already teaching in Eastern Kentucky Teachers College. So we had a family reunion as well as merely a visit. All the children, three in number, the daughter-in-law and the three grand children were there, and the pa and ma made up the finish of the family—or were they the beginning?

So it is needless to say that we had what old folks used to call a high-heeled time. It was a continuous round of joy, frolic, sight-seeing and laughter for ten short days. Son was happy, his good wife was delighted and the grand children were loving and kind. It was with tears that these happy days of reunion, the first of its kind in many years, and we do not know when the next one will be, ended and we two,

wife and I, began our lonely journey back to the land of our nativity. The younger of the girls entered college there at Richmond, Ky., for a six-week's course preparatory to teaching at Hollandale again next winter, and our older girl leaves for New Hampshire to teach in a girls camp among the Berkshire Hills during the Summer months. So none of them came back with us.

We found the work of the First Baptist Church in good shape. It has a splendid organization. One of the deacons told us that it was the best organized church of its size, 500 members, in the state. He told this in the absence of the pastor. There was something doing all the time, prayermeetings, choir practices, W.M.U. meetings, Sunday school meetings and the like all along through the week. There seemed to be perfect harmony and no divisions of any kind. Son pressed his dad into preaching both hours the Sunday he was there, and then had him talk both times at the prayer-meetings. I told him the Bible said "Children, obey your parents," but he had reversed the order and "Parent obeyed the child"; but he replied that this reversal was universal now so he was just applying the other rule.

We saw much of eastern Kentucky while there. We were on the go nearly every day while there. We saw the fine farms in the heart of the bluegrass region, the fine horses,—Man O'War, the most famous horse in the world—the sheep, the fat cattle, the hills and mountains, the rivers and the rills. It was real interesting and some of it a bit exciting to we valley-raised folks. We climbed one of the horns of the Cumberland Mountains and looked down on the valley hundreds of feet below and our heads swam and we stayed as far from the edge of the cliff as possible. We crossed the Kentucky River at several different places and each crossing the scenery was gorgeous. That was specially true at Frankfort, the capitol city of the state, and the next crossing, near Lexington. This river runs between cliffs of solid rocks hundreds of feet high, seemingly all the way down. We were at old Boonesboro on the river and the cliffs are there. This old fort is only a memory now, but it has one of the most interesting histories back of it which I cannot give now.

We visited some of the churches and some church gatherings which I will tell you about in another article. We are back home, in the midst of our annual revival meeting with Bro. J. E. Byrd preaching and Bro. Jack Perkins leading the singing, but we take time still to enjoy the visit to see our children. As we separated we thought of the glad day when we hope to meet to part no more in our Father's house above.

### Notes and Comments

The Breland Family Reunion, an annual event, will be held this year at the home of Mrs. Arthur Smith, a niece of mine, near Neshoba, Miss., in Neshoba county. The editor should come over.

Rev. R. A. Collier lives at Weir, Miss. He has been in Texas attending the S.W. Seminary and preaching to some good churches.

His longing for his native state brought him back to Mississippi and he is ready to serve churches or hold meetings. He is worthy and well qualified. Write him if needing help.

The matter in Italy seems to be getting rather serious. The Pope is not used to having his way denied so we do not know what is to be the outcome of this conflict between the Pope and Dictator. It may head up in the great tribulation spoken of in the Revelation. Who can tell?

Bro. J. E. Byrd has just closed a good revival meeting at Booneville, Miss. He is one of our splendid revivalists and is much in demand at this season of the year.

The writer is to be with Pastor Crawford in a week's meeting at Candlar's Chapel Baptist Church the third week in August. This is new territory for him and he prays for God to be glorified in the meeting.

Rev. V. E. Boston, of Winona, is to assist the writer in his revival meeting at Scuna Valley, near Coffeeville, beginning the third Sunday in July. Bro. Boston was with us there last year and returns for a second meeting.

Preparations are being made for the meeting of the Carrollton churches, in which Dr. M. E. Dodd, of Shreveport, is to do the preaching, beginning the 21st of July and continue until August 2nd. Make your arrangements to be with us and enjoy the good feast of good things. Pray the Lord will use this meeting to the reviving the work in these towns and that souls may be saved as a result of the meeting.

I was through Fulton last week and was anxious to stop and see Rev. Dan Walters, the pastor of the church there, and who has been in serious state of health for some months, but time would not permit. I learned that he was at home but not much improved. Let us continue to pray for his recovery.

The annual revival season is breaking in on us now all over the state. It is to be hoped that it will be a season of great ingathering into the kingdom of God. Our meeting at Coffeeville began ahead of the meeting as four, one man and his wife, were received into the church by baptism recently on one

day and one by letter. May the Lord be merciful and send a great revival all over the land for which I have been especially praying for months now.

### WHISTLER, ALA.

Rev. H. H. Harwell, pastor of Bethany Baptist church, Whistler, Ala., brought to a close on June 14th, a very successful revival at that church. While Rev. Harwell has only been on that field since April 1st, 1931, he has endeared himself to peoples of all denominations in the community,—and each service in this series of meetings was well attended.

Rev. Harwell led the singing—also brought the message each evening—in the clear, forceful way he preaches the gospel.

There were seventeen additions to the church by baptism, and several by letter. God has, indeed, blessed us in a special way.

This has been the most soul-stirring revival in the community in many years.

Rev. Harwell came to this church in April, this year, from Newberry, Fla.

—Miss L. A. Hartley,  
Chrmn. Pub. Com.

### GRACE MEMORIAL CHURCH, GULFPORT

We have just closed a great meeting. Rev. J. J. Mayfield, of Canton, was the preacher. Bro. Dodge, our pastor, is much pleased with the results. There were 22 received into the fellowship of the church. The church was encouraged by the revival preacher, and for a long time his influence will be felt. There will be a baptizing Sunday night. Rev. P. S. Dodge is working hard to increase the attendance of men at the Gospel Club.

Rev. M. S. Varnado led the singing a few nights; our own Harold Stone the rest of the time.

We have a fine pianist in the person of Miss Grace Ussery, but she asked Miss Vivian Perez and Mrs. Varnado, who were here on a visit, to take her place. They were fine, and much appreciated. Mrs. M. S. Varnado helped with some paintings of Sceneries.

—Oscar B. Harris.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For  
June 28, 1931  
Prepared by  
L. D. Posey, Jena, La.

Subject: Jesus the World's Savior: Suffering and Sovereignty.

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Scripture for study: Luke, chapters 13 to 24 inclusive.

#### Introduction

By custom, we are again confronted with the duty of doing the impossible; namely, write in a few hundred words, a review of the greatest events in the life of the world's greatest character, and do it in such a way that it will be helpful to the average Sunday School student and teacher. Then in addition to the human side, is the still larger and more important phase of the doctrinal and spiritual import of these same events in the human life of this same character, Jesus the Son of God. If this character and these events did not have their doctrinal and spiritual background or foundation, then they would constitute the world's greatest tragedy, and not the world's greatest triumph. May I repeat that it is always the truths back of the facts that constitute their significance and determine their merit.

#### The Lesson Studied

All things considered, perhaps it is better to confine our thoughts to phases of the review that are general rather than to specific incidents, except as these are necessary to show the climax of that which helps to constitute the general.

In the former review of this year's lessons, we had: "Jesus the World's Savior: Preparation and Popularity." That constituted the first half of the chapters of Luke's record of the life and work of our Lord. We have before us now for study: "Jesus the World's Savior: Suffering and Sovereignty." This review covers the last half of Luke's record of the same person. Now let us confine our thoughts as closely as possible in this brief review to the truths that come naturally under the subject as just stated.

That Jesus is the World's Savior, is shown conclusively from the miracles attending his birth, life, death and resurrection, as well as by the direct statements made by himself and the testimony of the Father and the Holy Spirit.

The annunciations by the angels both before and after the birth of Jesus declare him to be the world's Savior. Then Nicodemus, though an unsaved man, struck the key note of facts when he said: "for no man can do those miracles that thou doest, except God be with him". John 3:2. That Jesus opened the eyes of the blind, healed the sick, fed thousands of hungry people with a few loaves and fishes, cast out demons and raised the dead

proved him the world's Savior. God only could do these things. Then if God had incarnated himself in human flesh in the person of Jesus, then Jesus is the world's Savior. The bodily resurrection of Jesus is the final proof of his Sovereignty; but that phase of the subject comes more legitimately under the last division of the subject than it does here.

We come now to the Sufferings of Jesus.

The whole history of human redemption is steeped in blood. Indeed, "without shedding of blood is no redemption", Heb. 9:22. In the gospel as we find it in the garden of Eden, immediately after sin had entered the world, God had clothed Adam and Eve in the skins of animals. That necessitated the shedding of blood, the death of the innocent for the guilty, a type of Christ, or the gospel that far back. The shedding of blood always implies suffering in one way or another.

In the death of the passover lamb necessary for the saving of the Jews from the sword of God's death angel, and the direct type of Christ, suffering and shedding of blood are inseparably connected. And so it was under the Levitical regime. All of these pointed unmistakably to a suffering Savior. But why? Because sin is the violation of God's holy will as well as his holy law. Now the penalty for the violation of the law of the Infinite by the finite is an eternity of suffering. That was man's doom if left to himself. But God steps in, so to speak, and intervenes. But, I speak it reverently when I say it, there was but one way for God to intervene; and that was for the Infinite to suffer for the finite. That God did in the person of Jesus of Nazareth. Thus in the brief space of about thirty-three years, Jesus drank to the dregs in one way or another, humanity's cup of sufferings, climaxed in the physical sufferings on the cross to the extent of death, while at the same time being the very embodiment of all the sins of all the world for all the ages; and in that condition, plunged into the three hours darkness, and the separation from the Father, both of which were necessary upon the part of the Infinite if even one of the finite was ever to be saved. How far beyond our comprehension, yet how gracious upon God's part, and how it should stir our souls with joy. It was thus that Jesus proved himself through sufferings to be the World's Savior.

The Sovereignty of Jesus is proven in his resurrection and ascension.

Every physician knows that when the red and white blood corpuscles have separated themselves in the human heart, as was proven to be the case in that of Jesus by the soldier thrusting his sword into him; when that has taken place, life is already extinct. Only God could come back into that dead body and give it life. Jesus said, speaking of his life, "I have power to lay it down, and I have power to take it

again." John 10:18. In the resurrection his Sovereignty is proven; his Almighty is established. Being Sovereign his will is law; therefore whatever he decrees must stand. It was by virtue of his Sovereignty that praying to the Father he could say, "And all mine are thine, and thine are mine", John 17:10; and, "I and my Father are one", John 10:30; also, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:37-40. Glorious Sovereign Savior; King of kings and Lord of lords! Hasten the day of thy coming to receive thine own unto thyself, that they may reign with thee over this world to thine own glory, and the glory of thy Father, and the Holy Spirit. "Amen. Even so come Lord Jesus".

### ORPHANAGE NEWS ITEMS

The special collection for the Home brought in less than \$2,500.00 in all. This with the balance on hand will pay the expenses through July. How will we pay expenses for August, September and October, and a part of November before the Thanksgiving donations come in?

Mr. Roy L. McCarty, a good friend of the Orphanage and a member of the Board of Trustees, states that he expects the Sunday School of the First Church at Tupelo to adopt the policy of making a monthly donation to the Orphanage work. He thinks this will bring in about \$35 to \$40 per month.

Several liberal donations were received in the campaign. The First Church, Jackson, donated \$400.16. Others made sacrifices in the same proportion. If a church did not take a collection, it will help the work if the collection will yet be made.

An example of sacrifice for the Orphanage work is as follows: Some time ago Mr. E. F. Graeser received a small salary for teaching music to our children. He and his wife were responsible for the Junior girl building with about 100 little girls. When hard times came along Mr. Graeser's salary was discontinued. And although he has not received a penny in several months he still is assisting his wife in the management of the 100 children, directing the Intermediate B. Y. P. U., conducting prayer meeting, helping with Sunday School, chaperoning children to church, taking children to the hospital and the doctor, and providing music when called on to do so.

The American Business Men's Club recently donated a great amount of play equipment for the

children. Likewise the Sunday School class of Mrs. East has made a liberal donation of play supplies. By the assistance of these two groups, our children have a wholesome way of spending their time after they have finished their work. —Winnie Haines, Reporter.

### WHAT COLLEGE IS BEST FOR YOUR DAUGHTER?

If your daughter has made a good record in high school, then by all means select for her a college with high requirements for admission and graduation. In such a college she will come under the most helpful and inspiring influences. Her companions will be of high intellectual rank. They will have proven themselves to be earnest workers. Each will have entered college with the recommendation of her high school principal as to conduct and character. Through the influence of such association your daughter will be encouraged to exert her best efforts, and will acquire strength of character as well as intellect.

One of the outstanding southern colleges for women which maintains unusually high standards is Converse College. At Converse no student is admitted unless she has made an average of 80% during her four years spent in high school. She is admitted upon certificate issued only by a fully accredited high school or preparatory school. In all cases, testimonials of good character and a certificate of honorable withdrawal from the last school attended must be presented to the President. These requirements for admission are adhered to as a matter of fairness to the individual applicant and to the student body in general. Because of the unusually high requirements for graduation, it would be useless for a young lady to enter a college of such high standards unless she had proven herself capable of adequate accomplishment. To those of superior ability, however, splendid opportunity is afforded for intellectual achievement.

All correspondence relative to entrance should be addressed to President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

## Beware mosquito bites!

Flit kills skeets quick!

Spray

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Thursday, June 25, 1931

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By M. E.

Pastor First C

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## SOME OBSERVATIONS ON THE NORTHERN BAPTIST CONVENTION

By M. E. Dodd, D.D., LL.D.

Pastor First Church, Shreveport, La.  
An invitation from the committee took me to Kansas City for two addresses before the pre-convention conference of Northern Baptist Fundamentalists preceding the meeting of their Convention.

This group of brethren, among whom are such leaders as Dr. Curtis Lee Laws, Dr. Will H. Houghton, Dr. H. W. Virgin, Dr. J. Whitcomb Brougher, Dr. John Snape, and many others, have joined themselves together for the purpose of bearing united testimony of their loyalty to the historic faith of our fathers. At the same time they are loyal to the cooperative program of the Northern Baptist Convention and are faithful members of the Convention itself.

It was also my privilege to attend some of the sessions of the Convention proper as a fraternal messenger from our Southern Convention. Quite a number of brethren from the Southern Convention were present, among whom I noticed Dr. E. Godbold, Mr. Robert H. Coleman, Dr. Harvey Beacham, Prof. I. E. Reynolds, and several others.

It is always possible to learn from others and I believe it would be good for all of our work if there could be more affiliation back and forth between the Conventions. This is why I proposed some years ago that the two Conventions should meet on consecutive weeks on neutral ground in Washington, D. C., which it now appears they will do in 1933.

Some of the Southern brethren suggested that I call the attention of our people through our denominational press to some of the methods of the Northern Baptist Convention which might be beneficial for us to study. The following have impressed me as I observed their work:

1. Their state delegations assemble in groups in the auditorium especially for the first session, and at the close of the first session hold their own meeting for the purpose of appointing the members of the various Boards and committees, which have one representative from each state. This appears to me to have some advantage over our method of having the Nominating Committee. The entire group from any given state can command more wisdom in the appointment of their representative than can any one person from that state on a nominating committee.

2. The report of their Finance Committee included every cause for which Northern Baptists raise money and every source from which they get the money. Through this method their budget control is more centralized—a thing of which we are so mortally afraid—and, therefore, more efficient in its control and in the prevention of debt. They reported having raised during the past year a little more than ninety-three per cent of the amount raised the previous year and of having held the budget expenditures down sufficiently to prevent but very small deficits. It looks as though we Southern Baptists face one of two alternatives, either to give up our fear of centralized budget control or

else continue piling up debts until we face bankruptcy.

3. The denominational enterprises and especially the Mission Boards make a great deal of their display at the Convention. The missionaries from all their fields had their mission booths. In these were pictures and curios and literature about their fields. This impressed me as giving the missionary a larger opportunity for talking to the people as they came along and distribute literature, to them to get out missionary information than the few speeches which a chosen missionary or two may make to the Convention as a whole.

4. The music of the Convention impressed one as being dignified, stately, and spiritual. Grand old hymns were sung with deep devotion. There was no hip-hurrah, jazz-it-up, pep-it-up methods in the music of the Convention. This was very impressive.

5. The memorial service for officers of the Convention who had departed during the year was held at the very first session when the Convention messengers were all present and fresh. No long eulogies were pronounced. The secretary of the Convention read a brief statement of each while the Convention itself bowed in silent prayer in recognition of them. The entire service consumed only twenty minutes but was very impressive.

6. The Northern Convention is blessed with a large number of big brained business men who are consecrated to Christ's cause and who give themselves to the work of the Convention. This guarantees that the programs will all be cast upon the best thought of the Convention.

The attendance this year was smaller than usual due to the general depression and due to the fact that the Convention met on the border line.

As a matter of fact it was meeting in Southern territory since Missouri is officially counted in the Southern Baptist Convention. The daily papers quoted some of the members as saying that this was a gesture of good fellowship toward the South.

I move that the Southern Baptist Convention return the call with a similar gesture of good fellowship by meeting with some of our churches cooperating with the Southern Baptist Convention in Springfield, Illinois, or some other such place.

The Northern Convention gives more emphasis than we do possibly to the great social movement of the day but this has its value.

One attending this Convention cannot help but be impressed that it is composed of an earnest body of consecrated Christian men and women who are seeking to know and to do the will of God for the time in which they live.

### A GENERAL REVIVAL AT SHUBUTA

Rev. H. H. Hargrove, pastor First Baptist Church, Grand Prairie, Tex., to assist the pastor. He was reared here. The writer has been in touch with him from infancy. He preached his first sermon here in his home church, and again some three weeks since and there has been much improvement. He agreed to hold special evangelistic meeting in the Shubuta Baptist Church beginning on second Sunday in June. He will be here for Monday evening worship.

It is quite evident that this church is in great need of a revival within the membership of the church. There is too much ease in Zion. Quoting Senator Whittington, I "believe he is the man of the hour." Pastor Edmonds calls on all who love the Lord and His Kingdom and lost souls should spend much time on their knees, and in personal visitation in these days before the meeting, and during the progress of the meeting.

—W. H. Patton.

Shubuta, Miss., 6-8-31.

### A SERIOUS SITUATION

Some six weeks ago the writer was called out in one of our rural communities, that has no organized church of any kind; but a pretty good two-teacher school.

A representative of the International Bible Students Association had recently been through the community and literally sowed it down with Russellite literature. Some Baptist families living in the community had bought two of the books, paying for them with a hen; but decided after reading them that they were not good orthodox books for Baptists to read. They turned the books over to me and asked that I read them and tell them what I thought about them. Space will not permit me now to go into detail; but there is more false doctrine in those two books than I ever saw in the same space in my life. Eternity alone will reveal the harm that is being done by this literature, and yet what are we doing to counteract it, or to try to reach these people with the truth?

We have a great publishing house at Nashville with branch houses in many of our larger cities, and from these centers our larger and stronger churches are bountifully supplied with numerous good books; but we are doing practically nothing to reach the outlying districts, so to speak.

I went over this same situation with the head of our Nashville publishing house at Birmingham during the S. B. C. He gave me no encouragement, and had no suggestions to offer. This is not said in a spirit of criticism, for no man who lives in the centers of our cities surrounded by well-educated people and among cultured Christian teachers, can realize the real conditions as they exist today in many of our rural communities.

When the writer entered the ministry he was called to five churches in six months after being ordained. All of them within seven miles of his home. Two of these churches have ceased to exist. Two more are, just barely able to maintain once a month service. The fifth is in some better condition; but only has once a month preaching and no S.S.

A large number of our rural churches are served by some town preacher who goes only once a month in the afternoon. Thirty years ago these churches were served good orthodox Baptist preachers who knew their Bibles and the Baptist doctrine, and who usually spent one or two nights in the neighborhood and made their influence felt. Now, I am not saying that the pastors of

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HAROLD SOMERS, BROOKLYN, N. Y.

our town churches who go out to afternoon appointments are to blame or that they are not sound in Baptist doctrine. Most of them are good men and loyal to the old time Gospel; but I am saying that our rural communities are being woefully neglected and that we are losing strength as a denomination where we need it most.

Nearly all of our leaders come from these districts, and the strongest and best men in our town and city churches are men who came from the country; but when the present generation passes away the leaders cannot be replaced with the same kind of material from the same source, if things go on as they are now going.

The situation described above is not an isolated case. I have talked with a good number of preachers and practically all of them have had trouble with the followers of Russell. One brother says that there is a fund of more than one million dollars for the special purpose of circulating this literature. It is doing its deadly work in many places.

It has been my custom for several years to do some colportage work in a private and independent way, using most of the time books published by the Bible Institute Colportage Association of Chicago, Ill. This company was founded by D. L. Moody. This company has a large collection of books, and are well suited to meet the most common heresies of the day, and are the least objectional from a Baptist view point of any publications that I know of.

—C. S. Wales.

Blue Mountain, Miss.

### GRATIFYING ENROLLMENT "SOUTHWESTERN" SUMMER SCHOOL (By L. A. Myers)

With approximately 150 men and women attending classes and with the last half of the summer session still ahead, there is great promise for the present summer session, both in numbers and in quality of work. The geographical representation is wide, the proportion as between men and women is well balanced, the division of students between the schools is pleasing, and on the whole the general demeanor of every student is as earnest as has ever been the case at the Southwestern Baptist Seminary.

With regular Seminary teachers before the classes and with a choice group of especially selected courses available, busy pastors, vocational workers in both education and music, and young women in pursuit of special missionary training seem to be getting exactly what they demand and need.



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Price 25c

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## The Children's Circle

Mrs. P. I. Lipsey

**BIBLE STORY No. 26: June 25th**  
The Second Draught of Fishes:  
John 21:1-14

Jesus and his disciples had been together so much on the Sea of Galilee that we are not surprised that one of His appearances to them after He rose from the dead should be there. The gospel of John calls it the Sea of Tiberias, which is another name it has. Seven of the apostles were together, when Peter says he must look after his business of fishing, and they all agree to go. But they caught nothing that night. But at daybreak, some one stood on the beach: They did not recognize Him, but it was Jesus. He said, "Are you bringing in anything to eat, any fish?" They said, "No", and it sounds like they were pretty blue, working all night getting nothing. He called back, "If you'll throw out the net on the right side of the boat, you'll get some fish". So they threw out their net, and got so many that they could scarcely draw it in. When this happened, John, who does not give his own name, but calls himself "The disciple whom Jesus loved", recognized Him, and turned to Peter and told him it was the Lord. Peter was so glad that he could not wait, but threw his coat about him, having had on for his work only his tunic, or under garments, and threw himself into the sea, to go to his Lord. They were only about one hundred yards from the shore, and the rest of them got from the big boat into the little one, and came in, dragging their loaded net. And then they saw that their friend, the Lord Jesus, had prepared a supper on a bed of coals: there was fish and bread, and He calls to them to bring their fish along. And how many fish do you suppose they had? Just 153, and the net wasn't broken, either. Jesus told them to come on to breakfast with Him, and He gave them with His own hands the food. There was something strange and mysterious about Him, and tho' they knew it was the Lord, they would have liked to hear from His own lips that it was He. Jesus was no longer the man they had known, but God.

My dear Children:

Did you know I was away from home last week? I was on a visit to Magee, where Julia Frances and her Mother and Daddy and Grandmother live. I enjoyed being with them all, eating the nice vegetables from the garden, sleeping all the night long, and doing a whole lot of nothing. We didn't go fishing, but a neighbor did, and brought back a number of big fish, and a tremendous water turtle, the only one I ever saw. Did you ever see one? He would have made turtle soup for fifty people, I feel sure.

Our page is doing better each week now in letters, I am glad to tell you. Each week for about three we have had more letters each week than we did the week before, and some are speaking of helping in the \$9.00 a month that I asked you to give, if I would give one. I shouldn't be surprised if I would have to give my dollar this month! How about that? You give yours, and I'll give mine.

We have our last Bible Story this week, according to our present plan. Watch the paper next week for our new plan. I hope you will like it, and will take part in it to make it go. I'm kind of tired of my doing so much, aren't you? Well this plan is to get you to take part in doing something. So next week, when you have read our Page, get right to work and do what I ask you to. Good-bye till then. Much love from Mrs. Lipsey.

Weed, New Mexico, June 9, 1931.  
Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

I have been reading "The Children's Circle" in The Baptist Record for some time. My father subscribed for it a few months ago, and all of it, I think, is quite interesting.

We live in southern New Mexico where all days are cool on the Sacramento Mountain sides. We enjoy climbing the steep mountains and roll rocks down them. Pine trees grow to a height of 150 feet on the mountain sides. It is lovely here. Have you ever been to New Mexico?

My father is a Baptist minister and my mother is a B. Y. P. U. and W. M. U. worker. There are four children in our family and I happen to be the only girl.

I feel sorry for the orphans and am thankful that I am not one.

I have been wanting but waiting to write you for some time but have not.

Next time you go on your vacation trip come here and see our beautiful New Mexico scenery.

Now, this is such a nice, interesting letter, but did you know, my dear, that you did not sign your name to it? Do write again and put your name to it. If I come thro' New Mexico, I shall want to see you, as well as the scenery.

Union Church, Miss., June 5, 1931.

Dear Mrs. Lipsey:

We are sending \$1.00 for the orphans, and hope to help out with your \$9.00. We are twelve and thirteen years old, and in the eighth grade at school. We live a half mile from our grandmother. We are not telling anybody at home about this letter, as we hope to surprise our mother.

We belong to the Junior B. Y. P. U., and go every meeting.

Yours with love,

Mark and Amber Smith.

You gave me a nice surprise, too, my children. Thank you so much for the money, which certainly helps with the nine dollars.

Come again soon.

Tchula, Miss., June 11, 1931.

Dear Mrs. Lipsey:

May I join your Circle? I read all the letters and read the Bible questions. I am going to have a birthday in ten days. Now guess on what day my birthday is. I will be 11 years old. I joined the G. A.'s when I was 9 years old and have been going ever since. I was Secretary for a while. I go to Sunday School every Sunday. Daddy was in Jackson yesterday. Sorry he didn't get to go through the Home. I am sending a dime (10c) to you. I hope this little dime will be useful and used in the right way, which I know it will. I hope you will print my letter this time.

Thank you,

Emaline Burney.

Now what are you thanking me for, Emaline? I'm glad to put your letter in, and thank you for the money.—Is your birthday June 21st? Hope you have a happy one.

Florence, Miss., June 14, 1931.

Dear Mrs. Lipsey:

Will you let me join your Circle? I am six years old and will study the third grade next year.

You said for some one to say something for us to do. I would like to help send another girl to B. I. school.

I go to Sunday School most every Sunday.

Am sending 10 cents for the orphans.

Lots of love to all your new friends.

Machell Singletary.

I wonder if other children would like to help a B. B. I. girl? If they would, they must write to me about it. Perhaps we can come time. Thank you for the money.

Florence, Miss., June 14, 1931.

Dear Mrs. Lipsey:

I am a little girl five years old. I have for my pets two cats. I love them too. A car killed my dog.

I love my mother and daddy and my big sister and everybody.

Am sending 15 cents for the orphans.

With love,

Fannie Lois Singletary.

Won't you love me some too, Fannie Lois? I love little girls.

That was certainly bad about the dog.

We are obliged for the money.

Brookhaven, Miss., June 16, 1931.

Dear Mrs. Lipsey:

This is my first time to write to you. I am twelve years old and will be in the eighth grade next year.

My brother and I are enclosing 50c each for the orphans.

Yours truly,

Gladys Storm.

Your home town has a familiar sound to me, Gladys. Do you know why? You and brother and the others are running our contributions this month over \$10.00 already. Come again soon, and thank you so much.

Cleveland, Miss., June 17, 1931.

Dear Mrs. Lipsey:

May I join your Circle?

I am 7 years old and will be 8 in Aug. 20. I go to Sunday School every Sunday and preaching three times a month.

I will study the third grade next year in school.

I am sending 25c to the orphans from the "Etta Waldrop" S. B. Circle.

With love,

Elizabeth Shillin's.

I'm so pleased we have so many new members this week, and that you are one of them, Elizabeth, with the Etta Waldrop Sunbeams. I always depend on the Sunbeams. So much obliged.

Clinton, Miss., June 17, 1931.

Dear Mrs. Lipsey:

We've been thinking we'd write for a long, long time,

So maybe you'd like to read a little Ryme.

We went to see the orphans last Monday afternoon

And hope we can go again very, very soon.

### THE JUDSON, Mañion, Alabama

A fully accredited senior college for young ladies. 93rd consecutive year of Christian service. For girls with ideals and standards. Combining the culture of the old South with the practicalities of the present. Excellent climate, strong faculty, modern equipment. Music, Art, Expression. Moderate tuition. Write for information.

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.

We played with them some out under the trees, And then we watched them swing in the breeze. We gave the toys to three girls that came that day, For they were crying while the others were at play. We're sending a present of two dollars and a half, It's hardly enough to make the orphans laugh; But send it along with some pennies and dimes, And maybe it will help them to have some happy times.

The Sunbeam Band at Clinton, Miss.

Kathryn Hall, Pres.

Mildred McDonald, Secy.

It seems to me, little girls, that this is the first time we have had a poem in one of our letters. It is fine. And there's another unusual thing—two dollars and a half! That looks mighty big to me. That was a pleasant visit you had to the orphans, and it's good that you live close enough to go again soon. Thank you so much.

Oxford, Miss., R. 3, June 17, 1931.

Dear Mrs. Lipsey:

I am writing you as I have not written to you for some time. I am busy most of the time. I work on the farm, and I go fishing occasionally and I visit my boy friends real often. I have six pet terrapins and I have named them for different candidates.

My little cousin, Lanelle Lucas, (who is visiting, us this week) Mother and I are sending this money, \$1.10, for the orphans.

Best wishes to you and all the Circle children.

Your friend,

Hosea Holcomb Locke.

Indeed, you have not written for a long time, Hosea. We welcome you back. Dr. Lipsey says he never heard of a pet terrapin before. I don't suppose you know which will be elected?

You and Mother and Lanelle are good friends to the orphans to send so much. We are grateful.

Convention continues Emergency Appeal Baptist Bible Institute, New Orleans. Eighteen thousand dollars due on debt August 1. Please send help.—W. W. Hamilton, President.

### AT CLINTON

A few choice lots, close in, for building purposes. Lots containing few acres offered if desired. Now is the time to buy and build.

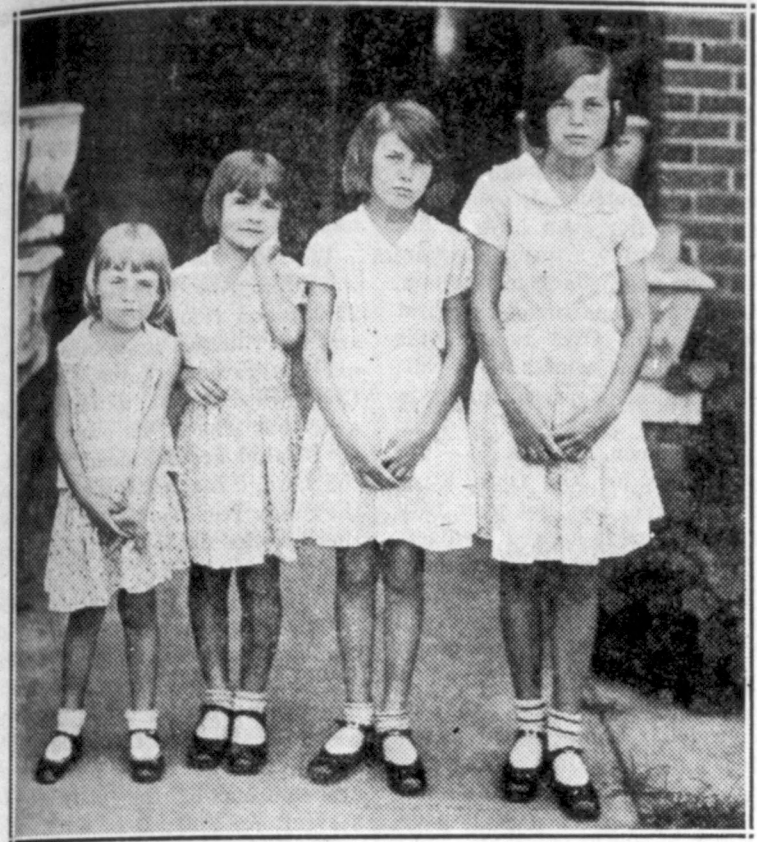
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This is the latest group of children to be "born" into the big Baptist family at the Orphanage. These four girls have neither father nor mother; the father having died some years ago, and the mother having passed away about a month ago. Kind and generous neighbors cared for the mother and children, during her long and lingering illness. If it were not for our Home we wonder what would become of such children as these. Yet in the recent campaign to raise at least \$7,000.00, to

carry on the work until Thanksgiving only about \$3,500.00 were received. This together with our present balance will pay bills until about August 15th. It costs less than \$10.00 per month, per child, which includes school books, teachers' salaries for one month, food, medicine, employees' hire, doctor's salary, etc. We wonder if there are not 150 churches, Sunday schools, W.M.U.'s, B.Y.P.U.'s and individuals, who would like to adopt a child to support for a month or two, at \$10.00 per month.

Dr. J. W. Storer, pastor of the Grove Avenue Baptist Church, Richmond, Virginia, preached the baccalaureate sermon for Fork Union Military Academy, Fork Union, Virginia, at the recent commencement. The following Sunday Dr. Storer said in the Grove Avenue Church Bulletin:

"ONE OF THOSE IMPOSSIBLE things has again been done. Under the presidency of Dr. J. J. Wicker, Fork Union Military Academy is on its feet financially and running ahead of the usual and pursuant debits. Prospects for an overflowing school are brighter than in all its history. Dr. Wicker has simply done wonders with the business side of the Academy. And he has determined to make it a definitely Christian school, and a positive denominational asset. Why should Baptists put their money in a school which is not positive and unashamed in its adherence to the very best denominational propaganda? I am absolutely of the opinion that no school has any right to carry the denominational name or appeal for denominational support that is not at all times an active and unequivocal supporter of the denomination. I believe that every member of the faculty should be a member of the denomination that has given birth and sustenance to the school. I believe every member of the school faculty should be an active member of the church and attend its services regularly. I believe that the Bible course should be as much a required one for graduation as mathemat-

ics. I believe in a compulsory chapel attendance, for members of the faculty and student body. Otherwise I see no excuse for denominational schools to exist as competitors of those supported by the state. It is because of these aggressive and positive features that our Presbyterian friends have such tremendous assets in Hampden-Sidney and Davidson. But the history of our Baptist schools is that when they get sufficient endowment they, like Jeshurun, "wax fat and kick" free from denominational harness and control. So, as I looked around at Fork Union and observed the plans which Dr. Wicker has for making the Academy a definite influence in the denominational life and representative of non-apologetic Christianity, I rejoiced greatly. May every resource of strength both for the body and spirit be his, and in abundance, that he may carry through to a triumphant conclusion those plans."


—BR—  
**JESUS, THE GREAT TEACHER**

There has never been a teacher like Jesus. "He taught as one having authority," and well may He have, for "all things were created by Him and for Him...and by Him all things consist." (Cal. 1-16, 17). He is the very incarnation and embodiment of wisdom and truth. He never gave His opinion on any subject. He never spoke of things that He believed, but of things that He knew. He never used the word "perhaps" (and sometimes I wish

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**DR. G. H. TICHENOR ANTISEPTIC CO., INC.**  
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the word was not in the English language). Every word that He uttered was pregnant with meaning and all His words came from "the Father." He is absolute authority on every subject upon which He touched; and not only so, but He touched upon every subject which vitally affects men. It is true that all scripture is inspired of God, and that every part of the Bible is to be accepted as the last word on any subject but Jesus taught by actual words from His own lips many things that can not be found in any other part of the Scriptures. Very little would we have known about heaven or hell had He not told it by words from His own mouth. By His teaching we know that hell is a place of conscious suffering and a place where the fire is not quenched. By His teaching we learn that heaven is a place, not merely a state or condition, but a place where the Father dwells, and where the throne of God is. By His teaching in His sermon on the mount we find that God's standard of righteousness is absolute perfection, for He said: "Be ye perfect even as your Father which is in heaven is perfect." By His teaching we learn where sin dwells: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." He also taught that all men are sinners; "There in none good but God." He taught also that He came to give His life a ransom. We are plainly told by Him: "Except a man be born again he cannot see the kingdom of God." It was from words from His own mouth that we are told: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." From His own lips of absolute authority and truth came these weighty words: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Many other subjects could

be mentioned on which He gave His word of authority but time and space forbid going into them now; but before I close this article let me emphasize one thought, and that is that everything that Jesus taught is the truth whether men believe it or not; and the only difference it makes as to whether men believe it or not, is as it affects their own eternal destiny. It is a fearful and dreadful thing to trifle with the words of our Lord Jesus Christ, words of our Lord Jesus Christ, for no man need profess to believe on Him if he does not believe the words He spoke. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

—J. E. Heath.  
Winona, Miss., R. 6.

—BR—  
**HILLMAN COLLEGE**  
Clinton, Miss.

—o—  
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## AN OPEN LETTER TO BROTHER POSEY

Winona, Miss., R. 6,  
June 12, 1931.

Rev. L. D. Posey,  
Jena, La.

My dear Bro. Posey:

It is indeed refreshing to have fellowship with brethren who believe in the trustworthiness and absolute infallibility of the word of God; those who believe that the 66 Books known as the Old and New Testaments—as originally written—were supernaturally and verbally inspired; and that it is the very word of God, just as much so as if it had been written by the finger of God in heaven, and handed down by angels to men "ready made". Your position as set forth in your Sunday School notes on the crucifixion and resurrection of Christ was well taken, and is a mark of your great faith in His word. Jesus positively and plainly said: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth". I would believe that it came to pass just as He said it would if every other man in the world was against me on it.

I love and crave the fellowship of brethren who believe in the supernatural birth, the supernatural death, the supernatural resurrection and the supernatural ascension into heaven of our Lord Jesus Christ. I love to think of Him in His supernatural and glorified body of flesh and bones; dwelling in heaven in the same body that He occupied as He walked in Galilee except the blood is gone; for He gave it a ransom for us, to make atonement for our souls.

I love to think of heaven as a literal place, and the throne of God as a literal throne; and our Lord Jesus Christ in a literal body on the right hand of God.

I love to think of His literal coming again to this literal earth, in the same literal, resurrected, glorified body; to call the dead in Christ from their graves, and to change them in the living saints to meet Him in the air, raised also in literal, resurrected, glorified bodies to live, reign, and rule with Him on His throne.

I love to think of the time when He shall occupy the literal throne, of His literal father David, (according to the flesh) in the literal city of Jerusalem, as God swore to Him by an oath, and confirmed by the angel Gabriel to the Virgin Mary, before He was conceived in the womb, that He would give Him. (Luke 1:32) (Acts 2:30).

But the thing that makes me appreciate you and other brethren of the same type so much, is: That we are evidently living in the end of this age, when so many men who pose as preachers of Christ and ministers of righteousness—but who really are the ministers of Satan—are denying every thing supernatural, and cutting the very heart out of the gospel.

May God bless you, sustain you, and keep you in His work until Jesus comes, is my prayer to God for you.

Yours in Christ,

—J. E. Heath.

## FROM AN EXILE

By Hendon M. Harris, Madison, Ind.  
Meeting at Sumrall

During two weeks beginning May 17, it was the privilege of this writer to conduct a series of evangelistic services for the Baptist Church at Sumrall, Miss., of which Rev. N. J. Lee is the devoted pastor. The singing was ably led by Bro. L. G. Kee. There were large congregations from the start and a manifest spirit of cooperation despite the fact that the large lumber mill located at Sumrall is soon to be shut down. Twelve members were added to the church, eleven of whom were by baptism. The new church building is one of the prettiest I have seen. The church unanimously invited the evangelist and singer to come back and conduct the revival services next year. Many thanks to Bro. Lee and his flock for their kindness and hospitality.

## Four Years at Mississippi College

Hurrying back to Clinton in order to leave Monday for my new field in Madison, Indiana, Bro. Kee and I reached home at a late hour Sunday night, May 31, having very narrowly escaped a serious accident when both rear tires on our car went flat at the same time just out of Jackson. June 1 marked the end of my connection with Mississippi College, a connection which has lasted during four sessions. In the past eighteen months I have travelled over 25,000 miles over the state representing the college. When I came to the college in 1927, there entered the largest Freshman class in the history of the school; at present there is a slump in attendance due in large measure to the current depression which has diverted many Freshmen to Junior Colleges. For example Hinds Junior College located at Raymond has over one hundred more students this year than last year. The leadership of our denomination must give more thought to our denominational schools or all our work will be seriously menaced. Here at Madison is located a Presbyterian college which is of the same general type as Mississippi College; this school in Indiana is having a very difficult time in keeping its nose above water though it has a history running back one hundred years. The problem of the liberal arts colleges is not limited to Mississippi; it is nation-wide. May our pastors have the wisdom to give full support to our religious schools and may the faculties be wise enough to make spiritual forces paramount in our schools so as to challenge and attract the full support of their constituencies. Of one thing I am convinced: if our denominational schools are loyal to the purpose of those who founded these schools, they will deserve and receive the support of Mississippi Baptists.

## On the Road

On June 1 our family left via Chevrolet for Indiana, going by way of Birmingham. My parents live in Birmingham and we spent one day there. The mighty industrial city is still in the doldrums, the depression having hit it hard. In fact nowhere have I heard that the recovery has begun yet though there is a general expectation that after the marketing of the fall crop better times will appear—but not yet.

The recovery seems destined to be slow. Wednesday morning we left Birmingham for Madison, travelling all the way on hard-surfaced roads. The drive through northern Alabama, central Tennessee, middle Kentucky and on into southern Indiana was delightful. In some 800 miles we did not even have a flat tire. On Thursday afternoon we arrived at our goal, Madison, Indiana, where I am to be pastor of the First Baptist Church. Over two months ago they gave me a unanimous call; it is the oldest Baptist church in Indiana.

## Madison, Indiana

Forty miles up the Ohio River above Louisville, Ky., but over fifty miles by bus line is located Madison, Indiana, a city of some seven thousand people and one of the prettiest towns I have seen in all my travels. Nestling at the foot of high bluffs and with a wonderful system of good roads spreading out from it, a million dollar bridge recently constructed across the Ohio, a fine city library, modern hotels, a thousand acre state park with a marvelous gorge and waterfalls, a thoroughly equipped insane hospital, Hanover College located six miles out, a tack factory, cotton mill, furniture manufactory and other industries, Madison is almost an ideal place to live. We are seven hundred miles from Clinton, but that does not seem so far to one who has been a missionary and travelled many thousands of miles away from home a number of times. After all I met my wife in Louisville and spent several years in school there; Kentucky is just across the bridge and the greatest theological seminary in the world is only forty miles down the river. I feel at home.

Concerning the church I shall not write now. There is a wonderful opportunity for service in a church which seems united and desirous to do the will of God. More anon.

## COURAGE AND DEVOTION

By W. Eugene Sallee, Home Sec'y,  
Foreign Mission Board

The courage and devotion of many of our missionaries as they have remained at their posts during these difficult and trying years in China is little understood and appreciated by us in the homeland.

A prominent pastor recently said in my hearing, "I used to feel sorry for the missionaries but I have decided they don't have a bit harder time than a man who is pastor in this country of a church that 'feels its oats.'"

I have clipped the following from an editorial in a recent issue of the North-China Herald, published in Shanghai, China:

"That the life of foreigners in many parts of the interior is fraught with perils is well known, and a tacit tribute is paid to the courage of those who, borne by the conviction that such is their duty, continue to stay in surroundings so dangerous. Few, however, can realize the tension under which many of these foreigners exist. As an example of this tension, two ladies who left Shanghai recently after a sojourn of some years in Kansu had to sleep in their clothes every night for eight months. During the whole of that time they were in circumstances when instant flight might be neces-

## In Memoriam

May 23rd, 1931

Death robbed me of the "wife of my youth", with whom I had lived happily more than 61 years.

We read the Bible daily in family worship. We believed God (Acts 27-25) and rejoiced in His promises and the "blessed assurance" of eternal life through Jesus, the Son of God, who "loved us and washed away our sins in his own blood".

"Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors and their works do follow them". Rev. 14-13.

Steadfast in the "faith delivered to the saints", her death was triumphant and happy, and she hath entered into that "rest that remains for the people of God, where the wicked cease from troubling and the weary are at rest", awaiting the "redemption of the body". (Job. 3:17; Rom. 8:23; Heb. 4:9.)

Therefore, I "sorrow not as others who have no hope". 1st Thess. 4:13.

—C. M. Sherrouse,  
Biloxi, Miss.

sary and the delay of having to dress might mean the difference between life and death. Whenever they heard a cracker exploded, they imagined that it was a rifle shot because that was the sound they were more used to hearing. When it is considered that troops were never kept continuously in the line during the war for periods so long as eight months, the fortitude and devotion of these ladies will be appreciated."

Added to this I quote a paragraph from a personal letter from one of our own missionaries in Kaifeng:

"We are all rejoicing over the release of one of the men who has been held captive in this province for six months. We hear a ransom of twenty thousand dollars was paid by his friends. His wife and five children were in Hankow waiting for him. Dan Nelson carried seven thousand for the release of his brother when he went with an expedition to treat for his release but was told nothing less than twenty thousand would get him.

Two women and a man have been captured in Hupeh during the week, two Swedish and one American, members of a Covenant Mission. Also a Catholic captured and killed.

All of this shows that the extra precaution taken by our police force last week was wise. Miss Walker had not received the caution to keep off the streets and as she was ready to work on the revision of the Bible Study Course which had been left for us to complete, she hailed a ricksha and came out after dinner on Monday. She said a fine looking officer rode up beside her ricksha and uttered an exclamation of surprise and then galloped off. We did not have any trouble in persuading her to spend the night with us after sending word to her helpers."

Our missionaries are faithfully carrying on the traditions of the Apostles who "hazarded their lives for the name of our Lord Jesus Christ."

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## SOCIAL SERVICE WEEK AT RIDGECREST, JULY 19-24

The Southern Baptist Social Service Association in cooperation with the Baptist Sunday School Board has arranged an excellent program to be rendered at Ridgcrest, North Carolina, on the above named dates. The Superintendents and other workers in the Baptist Orphanages of the South and the heads of our Baptist Hospitals will constitute the primary personnel of those who are expected to attend the conference. The work of Ministerial Relief and Annuities will also have a place on the program and the Board which promotes this work will be represented. All other persons interested in the various forms of social service will receive a hearty welcome at all the sessions.

Some of the outstanding features will be addresses delivered and conferences conducted by Dr. Paul T. Beisser, Baltimore, Maryland; Miss Ruth Colby of the Children's Bureau of the United States Department of Labor, Washington City; Dr. Sylvia Allen, resident physician at Winthrop College, Rock Hill, South Carolina; Dr. W. M. Whitesides, Superintendent of the South Carolina Baptist Hospital, Columbia, South Carolina; Dr. A. T. Jamison, Superintendent of the Connie Maxwell Orphanage, Greenwood, South Carolina; Dr. G. T. Lumpkin, Superintendent of the North Carolina Baptist Hospital, Winston-Salem, and other leaders in the orphanage, hospital and ministerial and pension field.

Dr. Beisser who is President of the Social Service Association of Maryland will discuss such themes as "THE FAMILY, UPON THIS ROCK I BUILD," "PERSPECTIVE OF PHILANTHROPY," "LESSONS OF PSYCHOLOGY IN THE TRAINING OF CHILDREN," "MINDS FOUND AND SOULS SAVED," and "AFTER THREE SCORE YEARS, WHAT?"

Miss Colby will discuss, "THE INSTITUTION AND THE CHILD" and "THE INDIVIDUAL IN THE INSTITUTION."

Dr. Sylvia Allen will speak on "HEALTH AND BEHAVIOUR IN CHILDREN" and "HEALTH AND CHILD WELFARE."

There will be group conferences preceding the noon-day platform hours each week day, Monday to Friday inclusive.

Dr. M. L. Kesler of the Mills Home, Thomasville, North Carolina, is President of the Association, and Thomas J. Watts, of the Relief and Annuity Board, Dallas, Texas, is Secretary.

The vitally important themes which will be discussed by specialists during Social Service Week at Ridgcrest should be of interest to hundreds of sojourners in the mountains of North Carolina July 19-24, and all are earnestly and cordially invited to be present. It is especially urged that Superintendents of Orphanages and Hospitals shall ar-

range to be present for the entire time together with members of their staffs.

Ample hotel accommodations at the Ridgcrest Hotel at moderate rates can be secured, and low twenty-day round trip rates on all railroads can be purchased on July 16th, which is three days before the opening of Social Service Week.

—Thomas J. Watts, Secretary.

## FAMILY DAY IN CHURCH

Because it is a matter of vital concern to all, and because Pastor G. P. White is working in the best interest of his young people at Hazlehurst, we publish here his letter to families in his church, seeking to secure the cooperation of parents in an effort to enlist the young people in the church. (Editor.)

Dear Parents:

Please give heed, while I call your attention to some matters of grave concern to all of us who have children and young people in the home.

1. The responsibility of the parent is quite a serious one. To direct the affairs of the young life committed to us calls for earnest prayer and serious consideration.

2. The conditions under which we live, the fast age, the multiplied evils, the indifference to religion, the seducing temptations—all tend to make the conditions more serious.

3. To meet the conditions we need the concerted action of all parents. One parent cannot expect his child to live according to a fixed standard when other children are living according to a different standard.

4. The responsibility of fixing standards and directing the life rests with the parents. Neither Sunday school teachers, nor pastors can hope to direct young life without the assistance of the parents, since all authority is with them.

5. It is a tragedy that so many of our boys and girls and young people do not attend the regular preaching services of the church. After Sunday school and the young peoples' meetings the most of them, though members of the church, leave and do not remain for the church services. My conviction is that if it is necessary to miss any service it should NOT be the regular church service.

6. In order to discuss this important matter, I am appointing SUNDAY, JUNE 21, 11 A.M., as "FAMILY DAY AT CHURCH." I am asking that you be present and have with you the boys and girls and young people. Let us do our best to make this a great day in our church and home life.

7. May I not ask that you will pray earnestly for a special blessing to come to us that day. If you have any suggestions to make in regard to services for that day or in regard to the problem as a whole, I shall be glad to talk with you about the matter, or have you write me and make your suggestion.

Trusting I may have your earnest and hearty cooperation in the matter, I am,

Cordially yours,

—Pastor.

## CORINTH FIRST CHURCH

We have just closed one of the best meetings our church has ever

had. The church officials asked me to do the preaching, which I did. This makes the fourth evangelistic meeting I have held with the Corinth Church during my nine years pastorate. There have been already 46 additions, nearly all of them for baptism, and others will unite with the church as a result of the influence of the meeting. During the first week I preached at the morning service a series of five sermons on "The Things the Christian Pilgrim Needs for His Pilgrimage." The second week I preached at the morning hour a series of five sermons on "How to Keep My Religion Growing." These sermons were listened to with deep interest by large congregations. Every evening the church auditorium was well filled and the sermons were on the simple old fashioned Gospel, with an earnest evangelistic appeal.

The singing was led by Bro. W. J. Morris of Little Rock, Ark. He is a great Gospel singer, free from any fads or fancies. He loves the old Gospel, lives it and sings it. He is a superb spiritual worker with young people. He at once got organized a "Booster Choir" of more than 75 young people, and they rendered great help in the meeting. Would like to commend Bro. Morris to our Mississippi churches. His father was born and spent his boyhood near Holly Springs, Miss.

—T. W. Young.

## CHURCH ORGANIZED IN EAST TUPELO

It has been the writer's privilege and pleasure to preach on third Sundays in the public school building in East Tupelo since April.

On Sunday morning, June 7th, a series of services were begun: the writer doing the preaching twice each day and over radio station WDIX in the afternoons. Announcement had been made that on Sunday morning, June 7th, an attempt would be made to organize a Baptist church there. When the time came, twenty-one came forward—some with letters, some on forthcoming of letters and three for baptism. During the week six more joined us, one of which was for baptism.

Three deacons and a clerk were elected and a pastor called,—the writer being their choice for the latter.

We have a B. Y. P. U. and a Sunday School with seventy-eight present last Sunday. The ladies are planning to organize a W. M. S. next Sunday.

East Tupelo is a town of eight hundred inhabitants, located just outside the city limits of Tupelo, and has never had a church of any faith until June 7th. There are about one hundred and fifty Baptists out there who are unenlisted.

—O. H. Richardson, Sherman.

## NEEDLESS WASTE OF HUMAN LIFE

Felix J. Underwood, M.D.,  
State Health Officer

Homicides and automobile accidents in the United States during the past year took a toll of human life equal to the population of the city of Jackson, the capital of the state of Mississippi.

If all the men, women, and children of Jackson had been murdered and slain by automobiles last year, the newspapers of the world would not complete the story in the next five years; yet, what really happened amounts to practically the same thing as wiping out the whole population of Jackson.

Mississippi suffered its proportionate share of deaths from these two needless causes during the past year—eight hundred and fifty-one lives were sacrificed to carelessness and murderous design. If preventable accidents of all kinds are included, the toll of accidents and homicides for 1930 is eighteen hundred lives.

Deaths from homicides and automobile accidents have increased one hundred and sixteen per cent in this state in the past ten years. The Mississippi State Board of Health is glad to state that during the same period, deaths from typhoid fever, tuberculosis, malaria, and diphtheria have decreased forty-nine per cent.

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| Case study of the work and methods of Jesus as organizer of an evangelistic band, personal worker and soul winner.                                 | \$                |
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Reporter, LAVONNE REEVES, M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### A CHALLENGE TO THE BAPTISTS OF BLUE MOUNTAIN

The program on "Better Living and Giving" promoted by the Baptist students of Mississippi, was presented in the Lowrey Memorial Baptist Church, Sunday night, June 14. Miss Mary Alva King, a student of Blue Mountain College and director of the religious activities on the campus during the summer, was in charge of the program.

Every individual in the audience was immediately called to worship by singing "More Like the Master". After we had been brought to a closer realization of our Master, Miss King reminded us of His bidding to us by reading the Great Commission. Dr. Lemons, the pastor, transacted the business, such as

making announcements and taking the offering. The choir, consisting of students, sang very impressively "Saved, Saved". After Miss King had told the object of this program, Miss Grace Landers, a graduate of Blue Mountain College, very effectively gave us a few ideas on being "Saved to Serve". Mr. Arthur Frye, a student of Union University, helped us "Get acquainted with ourselves" by giving some startling facts about the present condition of our denomination. Miss Ruby Caulk, a student of the college, very forcefully gave "A Challenge to the Individual". As we sang "Take My Life, and Let It Be" at the close of the service, we trust that each one present pledged anew his service to our Master who has given His all for us.

—Mae Harris, A Student.

### SHALL MODERNISM CREEP IN THROUGH OUR SUNDAY SCHOOL?

(Luke 19:29-42, 45-48)

In the Adult Sunday School Quarterly, we find in the explanatory note of lesson seven for May the 17th, on page 25, this question, "Was this supernatural knowledge on Jesus' part or by private arrangement with the owner?"

This question is used in explaining the triumphal entry of Jesus into Jerusalem.

In Genesis 3:1, we find this question, "He said unto the woman, Yea hath God said ye shall not eat of every tree of the garden?"

The first question was asked by a man of the Baptist Sunday School Board. He continues by saying, "Besides the details, including the challenge and the pass word of verse 31, there are reasons to believe that Jesus had planned privately for the triumphal entry. There is no reason for not so believing."

The second question was asked in the garden of Eden by the serpent, which was more subtle than any beast of the field.

After the affirmative statement of the woman the serpent says, "Ye shall not surely die. God knows that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God's, knowing good and evil".

Satan was speaking through a serpent to a pure and perfect woman. His object was to weaken man's faith in God, and rob God of his glory. This he did, not by harsh arraignment, but by soft reasoning.

By the influence of Satan, the woman fell and brought sin and sorrow upon the whole human family.

The man asked the first question by way of reasoning. After the question ("Was this supernatural knowledge on Jesus' part, or by private arrangement with the owner?"), he says there are reasons to believe that Jesus made private ar-

range with a man to tie an ass with a colt at a certain place, and gave him a pass word, that he might understand the disciples. That he had made private arrangement with that shouting and rejoicing multitude of people, that made his triumphal entry into Jerusalem possible.

He also says "That there is no reason for not so believing".

It is just simple reasoning similar to that of the serpent in the garden of Eden. For some reason he did not say, I don't believe Jesus knows or hears our minds or all of our ways, which has the same meaning as what he did say.

Zechariah knew five hundred years before that Jesus would ride into Jerusalem on the colt of an ass. Zech. 9:9.

It would not be reasonable for one to believe that Jesus made private arrangements with the fish that had the money in its mouth, to bite Peter's hook (Matt. 17:27). I do not believe that Jesus had made private arrangement with Nathaniel to sit under a fig tree for Philip to talk to. Yet he knew all about it (John 1:48).

It would be just as easy for me to believe that his disciples stole him from the grave, as it would be for me to believe that it was necessary for him to make private arrangements for his triumphal entry into Jerusalem, as King of kings and Lord of lords. If he made private arrangements for the first entrance, will it not be necessary for him to make private arrangements for his second entrance?

Not by might nor by power, but by my Spirit saith the Lord of hosts (Zech. 4:6).

And the Lord shall be king over all the earth, and in that day shall there be one Lord, and his name one (Zech. 14:9).

Who will make private arrangement for this?

Modernism is like this story: One day a man and his son were walk-

ing by the side of a rail fence. They saw a very large rattlesnake. The son said, "Father, you watch it while I go for a gun". Soon the son returned and inquired, "Where is the snake?" "There by the fence", said the father. "I don't see it", replied the son. Again the father said, "There it is by the fence". The son replied, "There is no snake, father". The snake being almost as large and long as the bottom rail of the fence had gradually moved away, without the old man seeing it. So will the truth slip away if we are blinded by modernism.

This question and statement was put before the adult men and women of the Baptist Sunday School. We know that modernist teaching will not turn adult men and women from the path of righteousness. But as a smoky globe dims the light of a lamp, so will modernism dim the light of Christian men and women.

What shall we do about it, Bro. Pastor and Sunday School Superintendent? Shall we fight or just ease along and take it, and hope for the things to clear up?

A modernist has never given up his job without a fight to the finish. Let us as Christian men and women, believing in a Christ that is supernatural and equal with God, pray and lift our voices and hands against those things.

—John W. Lovett,  
Shaw, Miss.

### "AND IT GREW"

(A little Spanish woman who gave love, and "Thereby hangs a tale")

I often visit a little Spanish woman who is quite lonely because it is so difficult for her to make her English speaking neighbors understand her.

One day her face was so bright as she told me of her neighbor, Mrs. W., and that she wanted me to meet her. I saw at once that this little woman, Josephine, loved Mrs. W. In return, Mrs. W. loved her and had learned to catch the thoughts she tried to express through her limited English, her motions and her vivid face. It was a real pleasure to watch them talking to each other. Mrs. W. would catch Josephine's thought and explain it to me; then by carefully chosen expressions and motions she would explain my reply to Josephine and make her understand far quicker than I could have done, after which we would all have a good laugh at our success.

By and by Mrs. W. moved at some distance from us and Josephine missed this friend very much. I hunted Mrs. W. up and talked with her about Josephine's God. Mrs. W. said, "Josephine has something I have not. She has troubles but she does not despair. I wish I had what Josephine has." We prayed together. How wonderfully Josephine had interpreted God, through her life, to Mrs. W.

Sometime after I was wandering

about the streets, thinking of the children playing in the streets, and longing to gather them and tell them the stories of Jesus. I began praying as to what group to gather and where to gather them. It isn't every one who will let you tell stories of Jesus upon their doorstep with a crowd of children about you. When I had selected my crowd I looked about for a doorstep, and behold! I found myself right in front of Mrs. W.'s doorstep. She not only lent the steps but encouraged other children to come and came herself often, and sat on the steps with us.

And hereby "hangs a tale" of the joy of two dear girl Sunday School teachers who go every Wednesday and help teach, giving of their time and love to many little boys and girls who do not know the stories of Jesus as we know them.

About twenty-five, stand on Mrs. W.'s sidewalk and learn memory verses or watch a lesson taught when her high board fence is used for a blackboard. On the steps they sit and sing or listen there to a story. And our little week-day Sunday School might not have found such a welcoming location had not the little Spanish woman loved this neighbor and wanted me to meet her.

Thus began, about three months ago, the Tchoupitoulas Street Mission Station, under the direction of the Rachel Sims Memorial Mission of the First Baptist Church of New Orleans, La. "And It Grows."

—Jessie Parmelee.

### JOE CORONA

(W. W. Hamilton, B.B.I., N. O.)

The Baptist Bible Institute students were holding the usual street service at Canal and Rampart. In the crowd which gathered was an Italian who was under the influence of strong drink, but the Holy Spirit took the messages in song and sermon to his heart, and there in the noisy street he heard the voice of Jesus saying, "Come unto me."

That night Joe Corona was saved, and at once there came upon him a longing to win others to Christ. That longing became a conviction, and the conviction has led to dedication. He is now in attendance upon Acadia Academy, preparing for Christian service, but he is serving while preparing.

President A. S. Newman, president of the Academy and a graduate of the Bible Institute, told this story at chapel recently. He says that Joe Corona is so enthusiastic about street services that he seeks for such opportunities to proclaim the gospel message. It is almost beyond belief that there are so many thousands in this great Louisiana mission field who do not know the old, old story. Surely God has brought the Acadia Academy and the Baptist Bible Institute into the kingdom for such a time and such a work as this! They must live. God's people will not fail them now when he is so wonderfully using them.

### FOR SALE

Tracts for a home, in five, ten, twenty-five acres. Joins the City Limits of Clinton. Within two blocks of Mississippi College. Write F, c/o The Baptist Record.